

The Golden Jubilee

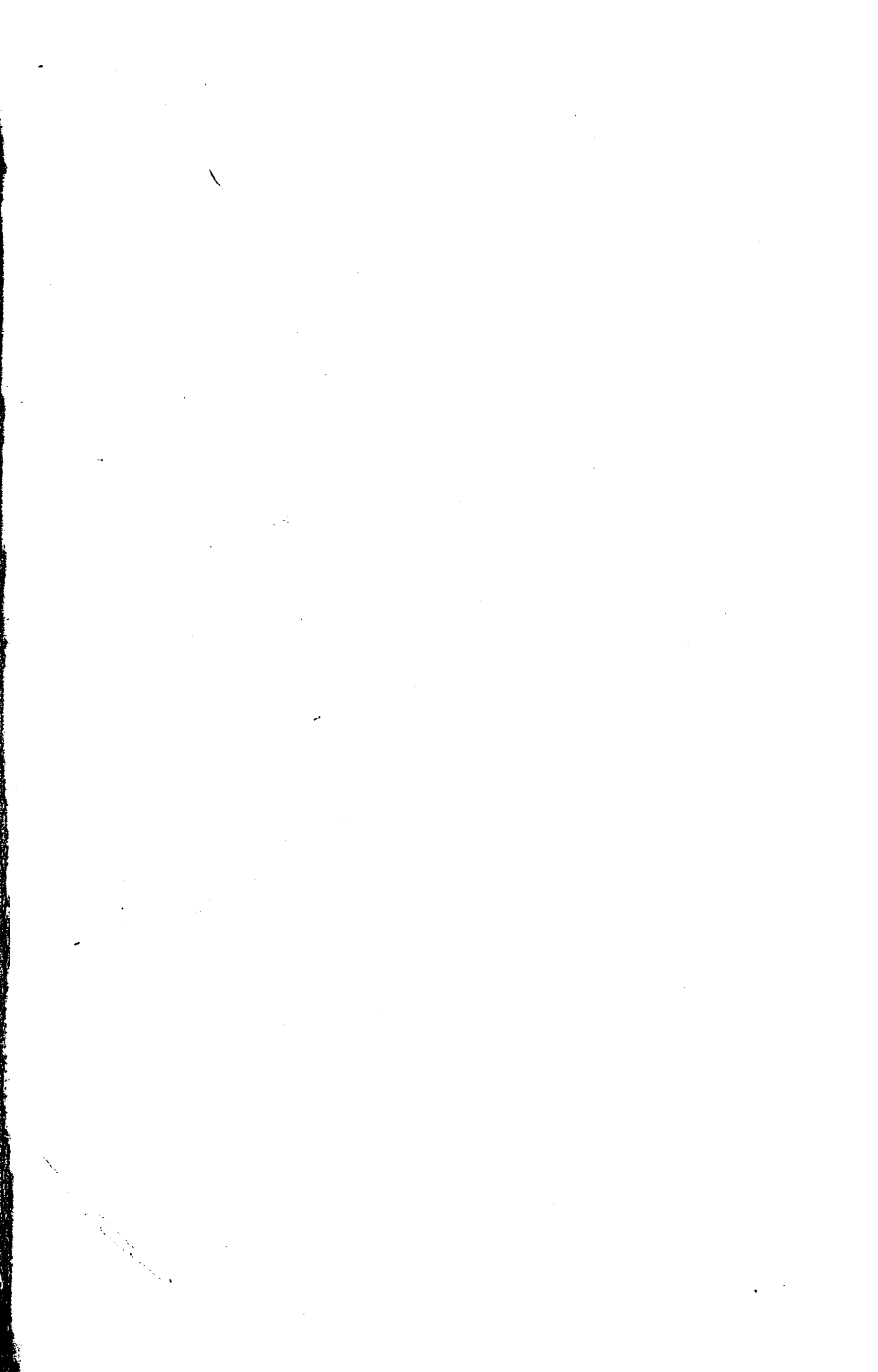


MRS. HENRY G SAFFORD

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Mrs. W. A. Montgomery
President of the Woman's American Baptist Foreign Mission
Society, 1914

THE GOLDEN JUBILEE

By
MRS. HENRY G. SAFFORD



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FOREWORD



HERE is little to add to the story of our Society, which Mrs. Safford has told with rare sympathy and comprehension. She is, through her acquaintance with early leaders and missionaries, her experiences as Foreign Secretary, her unusual opportunities for observation on the fields, and her life-time of study and devotion, peculiarly fitted to write this book. While less acquainted with the Society of the West, she was in close touch with the society and its workers for many years, and has relied on the careful revision of this part of the book by those who were officers of the former Society of the West.

Let no one think of the book as an obituary. While it brings a faithful record of the past, and gives lovely glimpses of great women who have served their generation and have passed on to higher service, there are many indications that the work begun in faith and prayer fifty years ago is to go on. If not, why the Children's Crusade and the World Wide Guild; why the splendid loyalty of the daughters and grand-daughters, and why the kind appreciation of leaders among the men, Board officers, pastors, laymen, and why the abundant blessing on the field and the army of volunteers? In this year of Jubilee there is to be no note of retreat. The spirit that moved our mothers is the spirit that abides with us still.

v(III)

IV

The Golden Jubilee

There are certain invisible assets in a society like ours which must be recognized and reckoned with. This society was born just a decade after the Civil War began, that decade similar to the one through which we are now passing. Women, purified by sorrows shared with Christ, quickened in sympathy by the awful holocaust of war, inspired by a new realization of the hopeless sorrow of Christless women of the world, and strengthened to attempt a work of relief by the efforts and experience during the war, entered upon their great adventure. While they were conservative women in certain ways, these leaders, East and West, numbered among them some of the best minds of their day. They were not "college women," but had taken their degree in the great school of Christian experience and culture. A glance at their faces reveals the type, and there were many like them who responded to their call. So we had a great foundation for our Society in *Consecrated Personalities*. They were not partisan feminists, but were interested in the whole work of foreign missions, and advised constantly with the great Christian men of their day, who aided them in every possible way to attain their aim. The men realized, as did the women, that in the family, which is the unit of society, the woman naturally assumes responsibility for certain departments of service, for which she is best fitted, and develops herself and her work, by carrying on those departments with initiative and freedom.

The fulness of times had come in April, 1871, and the Societies were born, with their honored place in the great religious family in which they had a part. They assumed the task of caring for the women and children

of foreign fields of the Baptist denomination, a colossal task, one that Jesus blessed long ago among the mothers and children of Judea and Galilee. His legacy was: "Go ye into all the world *preaching and teaching*," the two great offices of the Church, and women who have always been the primary teachers of the race in home, school and church, fared forth with their great commission. With women of other denominations, they took their part in the evangelization of the illiterate world of women, and in fifty years have carried a great plan of Christian education for girls around the globe. Did they know, did they understand the ultimate meaning of their effort? Perhaps not fully, but God had the complete Plan and as they have followed, gradually He has unfolded it. The Plan includes the emancipation of woman, the welfare of the child, the Internationalism of Calvary—these modern ideals which progressives claim, but which the Master had in His heart, for which He gave His life, and which He entrusted in part to little groups of women to whom He has spoken through the centuries. These are invisible assets: His plan; the sympathetic coöperation of great men in Mission Board and fields and in our homes and pulpits; the discipline of suffering and sacrifice and service through the pioneer days, East and West, and through the Civil War, which made new human fibres, the ability to hear the faint, far-off call from broken-hearted women without freedom or hope; that Faith of our Mothers, "living faith" in the Bible and its clear commands, with no quibbling as to authority; the acceptance of world motherhood; the revolt against exploiting the weak and enslaved; the joy in working, praying and studying in groups; the development in finance

through giving small sums regularly and seeing the amounts grow; loyalty to leadership; the sense of responsibility for continuing the work through the training of children and girls in their organizations, and the sacred responsibility of securing and fitting those who should go to the uttermost parts of the earth. These were the factors that stimulated teamwork and organization, and led to a closer walk with God and a dependence on His strength and leading to carry out His great purposes. It is not a mere happening that twenty years after the women's societies, came, the Student Volunteer Society and the great revival which brought our colleges to the point of giving their best. That was the generation of students cradled in the arms of mothers who were themselves volunteers, and who, by hundreds and thousands, as they brooded over these young lives, prayed the prayer of dedication which twenty years later was answered in the great student awakening.

Those were days of small things, limited opportunities, narrow education, little wealth, burdensome household cares, before machinery and coöperation simplified living. There was less leisure, little literature and knowledge, a comparatively weak church, no precedent. For the next fifty years the work must grow along broader lines. We have laid foundations; now our emphasis must be on the development of Christian leadership among the women of the nations where we have been sent. To train such women we must send women who themselves have added to the old homely graces and virtues that even Solomon recognized, high efficiency in educational and medical training, and for social evangelism. We shall do our work in coming years through the trained woman teacher and doctor

and evangelist — spiritual leaders “thoroughly furnished,” who will do for their own people what the foreigner can never do. To send our best will still be our joy and privilege, but to see more and more the development of hosts of Oriental women, who are to make a new world possible, is to be our task. The rising colleges and medical schools for women proclaim this. Until we have trained a generation on this wise we must press on.

*“Ne’er think the victory won
Nor lay thine armor down,
Thine arduous task will not be done
Till thou obtain the crown.”*

And the crown is to be His crown, in whose name and for whose sake women have labored to this Day of Jubilee.

These then are some of the assets of our W. A. B. F. M. S. which make it dear and worth perpetuating. It is not a human organization, but part of the Divine plan. God will need, until that plan is accomplished, women’s understanding hearts, loving service, holy lives, prevailing prayers. To Him be all praise for what has been wrought. From Him and Him alone must come the discharge from such service.

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THE GOLDEN JUBILEE

FIRST DECADE

1871 - 1881

THE GOLDEN JUBILEE

Fifty Years of Baptist Women in Foreign Missions

CHAPTER I

BEGINNINGS

The First Call The first direct call for woman's work for women in non-Christian lands came through Rev. David Abeel, an American missionary in China. He was convinced that China never could be Christianized until the teachings of the Christian religion were taken into the homes, which were the very center of ignorance and superstition, and the work could only be done by women. Burdened with this message he returned to America on furlough in 1834, via England. In London he was invited to speak at a drawing room meeting of ladies interested in missions. His vivid description of the condition of women and girls in China and India, followed by a powerful appeal that they send out educated,

consecrated women who should visit the homes, win the mothers and gather the girls into mission schools, met with a prompt and hearty response. A group of women of different denominations at once formed themselves into a missionary society for promoting Female Education in the East. This is the oldest Woman's Foreign Mission Society in the world, which still carries on its blessed ministry in many lands.

Coming to America, Mr. Abeel gave the same burning message to a group of women in New York City, who responded just as readily as their English sisters had done, and went so far as to plan for a similar organization in this country. But when the matter was brought to the attention of the denominational mission boards it was strenuously opposed and at their request was given up, and woman's work for women in the Orient was delayed for twenty-seven years.

**Baptist Women
at the Front** It may not be generally known that Baptist women were among the leaders in the Woman's Union Missionary Movement. In the spring of 1860 Mrs. Mason, wife of Dr. Francis Mason of Burma, was so impressed with the tremendous need of an

army of young women unencumbered with family cares, to establish Christian mission schools as well as carry the gospel of life and light into heathen homes, that she resolved to take the long journey from Burma to America for the express purpose of presenting her plea in person to the American Baptist Missionary Union and the women of the churches.

Boston

Pioneers

On the very day of Mrs. Mason's arrival in Boston from Rangoon she went to the home of Mrs. John D. Richardson in South Boston, a friend with whom she had been in correspondence. Mrs. Richardson entered into her plans with enthusiasm, feeling it to be a call from the Lord, and at once began to enlist other Christian workers. Speaking of this experience in after life she said, "There was born in my soul a great love for this work, a love that came like a flood, as full of feeling as for the dearest objects in life, and with it came an indescribable longing to inaugurate the work for our Society in heathen lands." Accompanied by congenial spirits from several Boston churches, Mrs. Mason held numerous conferences with the American Baptist Missionary Union and other mission boards, urging them to send out single

women as teachers and Bible Readers to mission fields, but they were not yet ready to send "unprotected females," and the result of their efforts was positive failure! "Cast down, but not discouraged," they conceived the idea of an undenominational society patterned after the English organization of 1834. Steps were taken to enlist missionary workers in New York City, Brooklyn and Philadelphia, which resulted in the formation of a band of nine women in Boston in November 1860, and in May 1861 a society in Philadelphia, both of which subsequently united as Branches with the organization in New York which was incorporated February 1861 as the Woman's Union Missionary Society of America for Heathen Lands. Its platform was the employment of unmarried women to labor among the women of the Orient, all denominations being represented. This departure was radical, public confidence must be created, financial support secured. But the frail bark was launched, freighted with courage and hope, and the motto chosen for its banner was—"O woman, great is thy faith, be it unto thee even as thou wilt." In courtesy to Mrs. Mason, who had labored so indefatigably to arouse

public sentiment in this direction, Toungoo, Burma, was the field selected for its first missionaries, Miss S. H. Marston, Miss S. J. Higby and Miss S. S. LeFevre, and during the first year four native Bible women were employed in Burma, India and China.

The success that attended the Woman's Union Missionary Society soon began to disarm prejudice and opposition at home and abroad. Calls came from many overburdened missionary wives for such help as well trained young women could give in educational, evangelistic, and medical lines. It became evident that the demands could not be met by one Society and in 1868 Congregational women withdrew and with the approval of the American Board organized a society in the East—The Woman's Board of Missions—and in a few weeks The Board of the Interior (Congregational) was started in Chicago. Methodist and Presbyterian Woman's Boards followed in 1869 and 1870, and Baptists in 1871.

The appeals that led directly to the organization of the Woman's Baptist Missionary Society were contained in letters written by Mrs. Carpenter of Bassein, Burma, to her sister, Mrs. Hovey of Newton Center. In January,

1871, she wrote: "We can see as yet no helper; our signal of distress has been raised; our cry for help repeated again and again, but thus far no one responds. We are doing all we have strength for, but we see the harvest perishing for lack of reapers. I am not sure that you yourselves have not a work to do for missions at home — the forming of women's societies, auxiliary to the Missionary Union. I believe that this is the true course."

At a preliminary meeting held in the Baptist Church, Newton Center, to consider this special appeal, a committee was appointed to prepare a circular and send to all the pastors in the Boston North and South Associations in regard to such a movement, and nearly all were found ready to join cordially in it. On April 3rd, 1871, two hundred ladies met in the vestry of the Clarendon Street Church, a constitution was presented and adopted and the Woman's Baptist Foreign Missionary Society was formally organized with Mrs. Gardner Colby as President.

The same spirit had been moving upon the Baptist women of Chicago and the West. Mrs. C. F. Tolman, daughter of Dr. Bronson and a missionary for some years with her husband

in Assam, had returned to America for rest, but could not rest when she thought of the degradation of heathen women and the great work to be done everywhere in idolatrous countries. News of the formation of the Eastern Society was sent at once to Chicago with the following endorsement from Dr. Murdock, Foreign Secretary of the Missionary Union:

"I hail this movement as the realization of a hope I have long cherished. It contemplates the conversion of heathen women and young people and their advancement by instruction in Mission schools and otherwise, and it will provide single women as assistants in the missions. Be ready to move in Chicago as soon as we can mature the general plan.

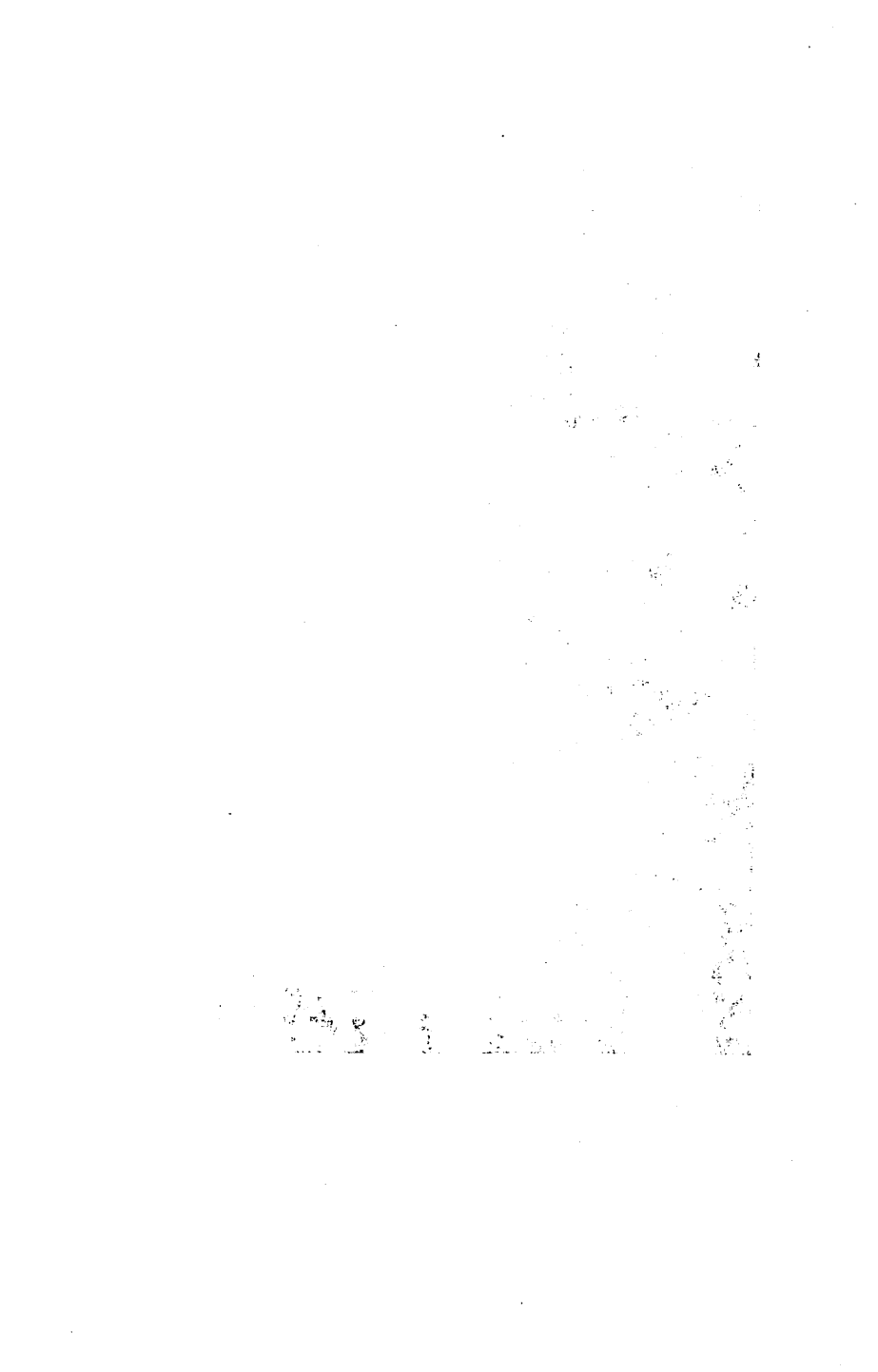
"Baptist women of Chicago, St. Louis and the Northwest! Are you ready? Here is a noble work — will you as earnest, self-sacrificing laborers, enter into it? Shall we not join in this glorious movement in the East, and follow the beckoning of our leaders at the Missionary Rooms?" Such were the opening words of the call sent out to the churches of Chicago and vicinity. In response a large and enthusiastic meeting was held in the lecture room of the First Baptist Church, May 9th,

1871, and the Woman's Baptist Foreign Missionary Society of the West was organized, a constitution adopted, and officers elected with Mrs. Robert Harris as President. At a joint meeting of the two societies held during the same month the question of uniting in one National Society was discussed, but after being carefully considered for a year the Western Board decided to maintain a separate organization, believing that the Western territory, which included Ohio and Michigan on the East, and extended to the Pacific Coast on the West, could be better developed thereby. The Eastern territory embraced the New England and Middle States and the District of Columbia.

In October, 1874, the Woman's Baptist Mission Society of the Pacific Coast was organized. The Board was located in San Francisco, and embraced California, Oregon, Washington Territory and Nevada. The Secretary wrote, "We have many obstacles to overcome of which you know nothing, one of which is the crowds of heathen to learn, the multitude of women and children who will never be reached but by church women. All this makes us feel that our foreign mission work begins



Mrs. Henry W. Peabody
Foreign Vice-President of W. A. B. F. M. S., and Missionary
Daughter, Mrs. R. C. Thomas, Iloilo, P. I.



right here, but we are learning the alphabet of this work across the seas."

Relations to the For the sake of economy and
Missionary efficiency it was felt that the
Union

Woman's Societies should be auxiliary to the Missionary Union. The Executive Committee of the Union was asked to state principles on which wise and harmonious relations could be based. It was agreed that the Woman's Boards should seek out suitable young women for their work and recommend them to the Executive Committee for appointment and provide for their support. Their designations, salaries, appropriations for work and buildings were to be referred to that committee for approval and all money for the foreign field sent through their treasury.

Membership The small sum of two cents a
Fee week or one dollar a year was made the membership fee in order that every woman in every church might have a part in it, and it was urged that this should be an *extra* gift. Twenty-five dollars constituted a life member.

A brief quotation from Dr. Griffith's address at the Third Annual Meeting of the

Western Society enumerates some of the blessings this movement brought to the churches:

"I. I need spend no words in defense of Woman's Work for Women in heathen lands. The brief but brilliant history of this Society is its best justification and its noble work its strongest apology.

"II. It is developing a vast amount of latent energy in our churches, whose membership is so largely made up of women; and this work for the millions of heathen women calls forth and utilizes this energy for the glory of God and the salvation of souls. By this development our churches are being made stronger for every good word and work at home.

"III. This diffusion of missionary intelligence among our churches and in our homes is an untold blessing.

"IV. The method adopted by this Society in securing funds for its work is to be of great advantage to us. This organization is the first that has made the *method* of raising its funds as prominent as its getting and it is educating the churches into the spirit and practice of *systematic giving*. To those engaged in this work I say 'Go on.' You are lifting the churches on a higher plane and every watch-fire kindled in foreign lands brightens the flame on our altars at home."

The most urgent calls for young women to help in educational work had been coming for years from

BURMA

that land so signally chosen of God as our first Baptist mission field and where flourish-

ing schools had been established. There were already four unmarried women assistants who had been sent by the Missionary Union,—Miss Susan E. Haswell with her parents at Moulmein; Miss A. R. Gage at first with her sister, Mrs. Bixby, and afterward with Mr. and Mrs. Bennett at Rangoon; Miss Rosa Adams at Henzada, and Miss Isabella Watson at Bassein. These ladies were at once transferred to the list of the Woman's Boards. It was a happy day for our first recruits—Miss Alvira L. Stevens (West) and Miss Katherine F. Evans (East)—when they sailed together from New York for Burma, December 16th, 1871. They had long been asking the general board to send them and the new organization opened the way. Miss Evans' first letter home was an outburst of joy: "In Burma at last! All the weary years of waiting and heart-sickening disappointment seem like a dream now. To be here is ample compensation for it all!" It was a bitter disappointment to Miss Stevens that she was compelled after a year and a half of service to return to America, but for many years she did a splendid work among the home churches.

Miss Evans was associated, at Thonze, with

Mrs. Ingalls, that wonderful woman whose unique methods of Christian work, sunny disposition and merry laugh were used of God to win many Buddhists to Christianity. Until Mrs. Ingalls' death Miss Evans took charge of the station and village schools. Other missionaries were sent in the spring of 1872 and the glad slogan of each Society—East and West—at the close of the first year was "Six missionaries all our own."

**Moulmein—
Burmese Girls'
Boarding School**

Four years before the formation of our Society Miss Haswell, whose parents had labored with Judson and other pioneers, was planning her life work in the beautiful city of Moulmein. Educated in America and graduated from Bradford Academy—the Alma Mater of Ann Hasseltine—she had returned to the land of her birth to be with her parents. She began at once to set in motion lines of work, the development of which has made the old Judson city one of the great educational centers of the mission. She first reopened the Burman boys' school which had been closed for want of a missionary superintendent. But her heart yearned for the Burman girls who had not the faintest conception of the advantages that had

been hers. For her to think and feel was to act. In 1867 she secured an old building on Morton Lane and gathered thirty girls into her school. When the school was transferred to the Woman's Board Miss Haswell came to America and was permitted to raise the money for a suitable building. The new schoolhouse was dedicated in October, 1873, costing about Rs. 12,000 — a fine two-story brick building to accommodate 100 boarders and two missionary ladies. The upper floor is of teak wood and the lower of Portland cement supported by handsome arches and pillars, and the whole white-washed. It is called the "White House" and is most attractive, standing amid the abundant, tropical foliage. In ten years the school enrolled 100 boarders and 15 day scholars.

**Beginnings at
Kemendine
were on a
smaller scale**

When Mrs. Cephas Bennett was leaving Rangoon on furlough she invited Miss Gage to take charge of her two day schools, one at Lanmadaw for boys, the other at Kemendine for girls, both being within the city limits. The school at Kemendine was held in the lower part of the pastor's house and taught by his daughter. One girl of fifteen from a heathen family, Ma Thoung, who was sup-

ported by Mrs. Bennett, boarded in his family and had become a Christian. Soon after Miss Gage came, Ma Thoung was bitten by a poisonous snake and lived only a few hours, and her last words were expressions of trust in Jesus as her Saviour. Miss Gage said: "When I saw the blessing that had come to Ma Thoung from living in a Christian family, I felt that we must gather many more Burmese girls into just such a home; in other words, must have a boarding department. The Woman's Board granted my request for a school building and in May, 1873, with my nine girls, I took possession of it. Ma Mee, the first girl received, remained in the school as pupil and teacher for twenty-one years and afterwards became a most efficient Bible woman. After a time it was necessary to change the location, as the river bank began to fall away. The present Burman compound was purchased and a generous gift of Rs. 10,000 from Mr. Bennett provided a new, commodious school building. Government gave Rs. 1,000 for furnishings and ever after gave a generous grant-in-aid yearly. The school gained in prestige and in ten years reported 115 pupils, touching testimonial to her worth and work

with constant additions to the church, which was connected with it.

Tavoy was the third missionary center in Burma, Rangoon and Moulmein being first and second. It was the Capital of the province, with a population of 6,000, and was a stronghold of Buddhism, having about 1,000 pagodas. When George Dana Boardman removed from Moulmein to Tavoy, Ko Thah-byu, the first Karen convert, accompanied him. His conversion and baptism, followed by his remarkable zeal and power in winning others to Christ, drew the attention of the missionaries to his race and led to founding the Mission to the Karens, which in point of interest and success has been scarcely equalled by any mission of modern times. The Karens were the mountain tribes of Burma, regarded by Burmans as an inferior race, with no form of religion or priesthood, but with traditions similar to Bible truths. They looked forward to the future elevation of their people through the white foreigner who should come over the sea and teach them the Book of Truth. Burman and Karen schools were opened at Tavoy, but the transfer of missionaries to more central stations depleted the mission. In 1876 when Mr.

and Mrs. Morrow reached the station Mrs. M. found a school of thirty Karen pupils, ranging in age from ten to twenty-two years, and under her efficient management it increased in numbers to more than 100, and through all the years this school has supplied a body of well-trained teachers and preachers.

**Self-Support
Among the
Karens**

The Karens, who were so ready for the Gospel, have come into the Kingdom in great numbers, and self-support has been a marked feature of the mission. The early missionaries kept constantly before them the importance of educating their children, and the necessity of churches and parents meeting the expense of their education. Each church was expected to furnish board, clothes and books for the boys and girls it sent to boarding school, and the pupils were required to work and help themselves. They put up most of the buildings needed, often at great sacrifice, asking the boards to furnish the missionary teachers and a small grant for maintenance.

From time to time other schools, both Burmese and Karen, were added to our lists in Toungoo, Bassein, Shwegyin and Maubin, of which we shall speak later. In ten years the



Mrs. Andrew MacLeish

President of Woman's Baptist Foreign Missionary Society
of the West, 1910-1914
Home Vice-President, W. A. B. F. M. S.

two boards, East and West, had sent to Burma twenty-seven missionaries and made appropriations to thirty schools and twelve or more Bible women.

ASSAM

When the Missionary Union determined in 1836 to open a mission in Assam, two missionaries who had been for three years in Burma were transferred to that field—Rev. Nathan Brown (afterwards in Japan) and Mr. Cutter, a printer, and the following year Mr. Bronson was added. For ten years the country had been wholly under British rule and the population was made up of many tribes—the Assamese, Garos, Mikirs, Nagas, Bengalis, etc.

The Woman's Society of the West has been leader in the work for women and girls in Assam. It promptly adopted two lady missionaries already there, Miss Maria Bronson and Mrs. A. K. Scott, and added a new worker, Miss Rankin. Miss Bronson had been her father's most efficient assistant at Nowgong for several years and was gathering fruit where her sainted mother and elder sister had sown the seed. In its early history this mission was sadly depleted by sickness and

death, and among those taken was the beloved Miss Bronson, a victim of cholera after a few hours of illness. This was a crushing blow to the Mission and to the Western Society. The Deputy Commissioner of Education wrote a touching testimonial of her worth and work for Assamese women and girls.

After six years in that climate Rev. E. P. Scott laid down his life, and Mrs. Scott (later Dr. Anna Scott of Swatow) stayed on with her little ones and bravely carried the work at Gauhati. An appropriation was made by the Woman's Board for the maintenance of the girls' school in her care and the support of two Bible women whom she hoped to keep constantly employed in the homes of the high caste Assamese women. In a short time she felt it her duty to bring her family to America and the record of her untiring labors among the western churches after her return adds a most interesting chapter to the home department of foreign missions. The Western Board sent others to fill those vacancies and erected school houses at Nowgong and Gauhati.

**The Garo
Mission**

Who has not heard of the Garos,
that wonderful tribe that counts
its converts by scores and hundreds every

year? When religious work was commenced among them in 1864 they were a race of savages with no written language and very few could read any language. They had neither images nor temples and knew no God but the demons of the hills whom they sought to propitiate by bloody sacrifices. The Indian Government took over the tribe in 1873 and asked the Baptist Mission to take charge of its education. The Mission accepted the trust and government has assisted with generous grants-in-aid.

The first Garo convert was a young man named Omed, who had learned to read in a government school, and while working around the house of an Englishman picked up a few stray leaves which he felt sure contained the truth and he went to the native Christians for more books. These he shared with a Garo friend and both were led to accept Christ and were baptized by Mr. Bronson in 1863. Omed's first question was—"Is there no missionary for *my* people?" He so longed for the salvation of his race that he studied and became himself a missionary among them. Ramke, the friend who was baptized with him, opened the first school in a small village which

later developed into the Tura Training School. After Rev. E. G. Phillips took charge of the educational work at Tura this school was added to the list of the Eastern Society. The missionaries requested that a single lady be sent to open a school for Garo girls, which was answered by sending Miss Russell in 1879 (later Mrs. Burdette). A house for herself and a dormitory for the girls was her first great need, but it was not easy to get well seasoned timber nor competent workmen, and the erection of a house was a slow process. She wrote: "In this field there are twenty schools for boys, but no school for Garo girls. A few girls are found in some village schools, but they are ridiculed by the boys and the timid ones are kept away. The boys point the finger of scorn at them and cry out—'A great girl like you in school! You ought to be ashamed, you are big enough to be married!' The parents depend upon the girls' help about the house and in the fields and see no advantage in their being educated, but we shall overcome those difficulties in time." Two years later the equipment was completed and our boarding school for Garo girls was started.

SOUTH INDIA

On the roll of noble missionaries who labored in our South India Mission during its early years of struggle are three names never to be forgotten,—Rev. Samuel S. Day, Founder of the Telugu Mission; Rev. Lyman Jewett, called the Savior of the Mission; and Rev. John E. Clough, Apostle of Christ to the Telugus. The missionaries' wives in South India are worthy of special mention, for in almost every case they established and carried on the work among women and children for years.

The late Dr. W. B. Boggs, thirty-five years connected with this Mission, has given the following brief and comprehensive description of India:

“The land of hoary antiquity; the most idolatrous country the world has ever seen, repulsive, debasing, shocking; home of subtle philosophy and birthplace of the two greatest ethnic religions, Hinduism and Buddhism. Here the deepest poverty is side by side with oriental splendor. Sin cursed, sorrow laden, caste bound, famine haunted, plague stricken, yet beautiful, wonderful, strangely fascinating land of India.”

Nellore, Ongole and Ramapatnam were the stations first favored by the Woman's Boards with missionaries to help in the schools. Miss Lavinia Peabody (later Mrs.

Pearce), the second missionary of the Western Society, was sent to Ramapatnam in 1872, where for six years she gave herself to the education of women and girls—"to fit them for positions of influence as teachers and pastors' wives," as she expressed it. Three years later Miss Mary A. Wood (Mrs. Newhall) went from the West to take charge of the girls' boarding school at Ongole, which had been organized by Mrs. Clough and concerning which Dr. Clough wrote: "We want to make such a success of this school that the Woman's Society and the missionaries may be honored and our Redeemer's Kingdom greatly advanced. We ought to have fifty pupils and will require Rs. 3,000 (\$1,000) for their support." This amount was cheerfully granted for the maintenance of the school and Rs. 3,600 (\$1,200) for a school building. When Dr. and Mrs. Downie reached Nellore they found the school which had accomplished so much under Mrs. Jewett's loving care, almost disbanded, and Mrs. Downie began at once to build it up. She secured as assistant, Mrs. Martin, an educated and efficient Eurasian woman, and asked the Eastern Board for a new school building and dormitories for girls

and boys. With the new equipment the school increased in numbers.

In a few years Miss Mary M. Day, daughter of the founder of the Mission, heard and heeded the call of God to take up the work her parents had laid down, and was designated to Nellore. Becoming acclimated was no easy process for Miss Day, and her physician said, "You can never endure this climate; I advise you to go back to America," but she calmly replied, "No, I have come to *stay* and work in India," which she did with marked success for thirty-two years. Miss Day cared for the girls' school and Mrs. Downie superintended the boys' school, five regular Bible women and a Bible training class.

Appropriations were made to the wives of missionaries in Madras, Secunderabad and Hanumakonda for educational work and for the support of a few Bible women.

**The Famine
of 1876-7**

In 1876 the summer monsoon failed. Hindus were praying to their gods, Mohammedans to Allah and Christians beseeching the Heavenly Father for rain—but no rain came. It became a hand to hand fight with death to forty million people in the famine area. Three million people died in

South India and missionaries were kept busy distributing relief funds and caring for the sick and dying. Even after general supplies of grain were sent from England and America the poor people had no money with which to buy. Friends of Pandita Ramabai will recall the thrilling story of her experience which she told us during her first visit to America:

"In the great famine of seventy-seven, when I was a girl, our family was reduced to starvation. We prostrated ourselves before the idols day and night. We sold our jewelry and clothes. The day came when the last grain of rice was gone and we went into the forest to die. First my father, then my mother, then my sister died from starvation. Brother and I were days without food. My memory of my parents' last days almost breaks my heart . . ."

**The Telugu
Pentecost, 1878**

All castes and creeds realized that idols could not help them and that the God of the English and Americans was the only one who could help his followers in distress. Hundreds came to Dr. Clough begging to be baptized. "Our huts are fallen down, we have only grass and leaves to eat. We will not ask for money though we starve, but we believe in Jesus and want to be baptized. Do not put us off any longer." On Sunday, June 16, at the call of Dr. Clough,



Mrs. Gardner Colby

President of Woman's Baptist Foreign Missionary Society
1871-1890



the native preachers came with their people to the Gundlacumma River at Vellumpilly and on July 2nd, 3rd and 4th, 3,536 Madiga converts were buried with Christ in baptism. In six weeks 9,606 were added to the church and that year the Ongole Church registered 12,804 members, living in about 400 villages.

Mrs. Clough and Mrs. Downie report the effect of the famine upon our schools: "The village schools have all been given up. It is wonderful how we have been able to preserve the lives of the boarding scholars although kept on two-thirds rations. Aged people and infants are not dying as rapidly as last year, for whole families have been swept away. Famine is not our only enemy. Cholera has appeared and we have built huts outside the town and placed the sick in care of good nurses." But the dark cloud had its silver lining in the transformed lives of the school boys and girls, many of whom later became preachers, teachers, Christian wives and Bible women in this great Mission.

CHINA

Mission work for the Chinese was first undertaken in 1835 at Bangkok and Macao,

stations designed as points of approach to the Chinese Empire. Up to this time all agents of commerce and teachers of religion had been carefully excluded from the Empire, but after the treaty with England, when the ports were opened to the foreigners, Kachieh across the bay from the city of Swatow was purchased for the Missionary Union by Dr. Wm. Ashmore, and the Baptist mission was established there. It was the headquarters of the English and American officials, which was a protection to the property of the Union. Ten

Bible Women years later Rev. and Mrs. Part-
ridge and Miss Adele Fielde,
were transferred from Bangkok to Swatow. Miss Fielde, the first single woman in the mission, was an indefatigable worker and had studied the language at Bangkok. She first traveled over the field, visited about 100 of the homes of the Christians, became acquainted with the women, and invited those who gave promise of making good Bible women to join her Bible class at the station. Her own account of the class is most interesting: "If I could convert people I should have a score of Bible women who were young, handsome, tastefully dressed, strong and well educated;

but those the Lord has provided are poor, old and ugly, badly dressed and ignorant. I have no doubt He knows better than I the kind of instruments He can use, so I gladly work with them. The Eastern Board has provided a house for them which will accommodate twenty women, furnishing rooms for sleeping, cooking and class-rooms. Only one of the first class knew how to read, but the brightest one in three months committed to memory the whole book of Mark and thirty hymns which we use in daily worship, while the dullest learned to read the hymns and three chapters of Mark. In four months all were able to relate the miracles, parables and chief events in the life of Christ, and then I sent them out two by two to tell what they had learned. They spent two months visiting from six to twenty villages, then came back to report and receive further teaching before starting for other places."

Some of the Bible class brought their little boys with them and they formed the nucleus of the boys' boarding school which was under Miss Fielde's supervision. East and West united in making appropriations for her varied lines of work at Swatow. Mrs. Partridge soon

opened a girls' boarding school and in due time buildings were provided for both schools.

At the request of Mr. Jenkins \$600 was given by the board for a boys' school building at Shaohsing. Mrs. Jenkins describes the Chinese mode of study in that day: "Each pupil studies at the top of his voice, or all together in a rhythmical tone, sometimes imitating a company of priests in sing-song incantations. A recitation is called 'backing' as pupils stand with their backs to the teacher, swaying the body from side to side and repeat verbatim the lesson of the hour, or the last six months, so wonderful is the Chinese memory!"

In our third year Ningpo, a city of 300,000 population and the oldest Baptist Station in East China, was added to our list. Mrs. Knowlton had for sixteen years carried on a small girls' school with our Board behind her, getting financial aid from English friends. She felt the time had come to ask the Woman's Board for a building and the request was granted, for which she expressed great appreciation.—"In the midst of the bamboo jungle in the lower part of our garden, having cleared off the bamboos and raised the ground, we now have a house for the boarding schools which

will accommodate twenty girls and it is a great comfort. It was dedicated with religious services and a dinner for the native Christians. We insist upon two rules: I. No foot-binding, in order that the girls shall not be crippled; II. The betrothal and marriage of the girls shall be under the supervision of the missionary teacher, in order that they marry Christians."

The Eastern Board gave \$200 toward the school house, \$150 yearly for maintenance of the school, and the same amount for the support of three Bible women. Five years later this growing work at Ningpo was transferred to the Western Board and they sent two young women (Miss Lightfoot and Miss Inveen) to carry it on. Under the watch care of our Western sisters the work has been greatly blessed, the schools being the base of supplies for Christian teachers, wives and Bible women.

JAPAN

The marvelous history of this unique Island Kingdom goes back to 600 years B. C. After the agents of Roman Catholicism (in 1549) had entered the country and interfered with the government, the enmity of the people was

so aroused against Christianity that all Christians were expelled and for three centuries Japan was closed to foreign commerce and religion until the American fleet, under Commodore Perry, entered the harbor of Yedo in 1853, and the following year a treaty of peace and commerce was agreed upon between Japan and the United States. Treaties were also made with other world powers. From that time a flood of light began to pour in upon this people so ready to receive and respond to new ideas. Mission Boards of different denominations took advantage of this opening for the evangelization of Japan, but it was not until 1872 that the Missionary Union added Japan to its mission fields.

The American Free Baptist Mission Society had started a small Mission three years before, which they offered to the Missionary Union in May, 1872. The offer was accepted and two missionaries with their wives were sent to Yokohama and Tokyo in February, 1873 — Dr. Nathan Brown (formerly of Assam) and Mr. Jonathan Goble, the inventor of the jinrikisha, and who was a missionary of the Free Baptist Society. A few months later Rev. James H. Arthur and wife were designated to

Tokyo. The infant mission must have its schools, and soon a call came to the Eastern Board for women teachers. Miss Clara A. Sands of Ohio and Miss Anna H. Kidder of Rhode Island responded. They began their work in 1875, Miss Sands remaining in Yokohama with Dr. and Mrs. Brown, while Miss Kidder was associated with Rev. and Mrs. Arthur in Tokyo. Dr. Brown, the laborious and skillful translator, gave much of his time to preparing the Gospels and other Christian literature, which with the care of the church left little time for educational work. Mrs. Brown had already started a school with encouraging prospects for Japanese young women, and Miss Sands took charge of the mixed school of twenty pupils—mostly boys and young men. Grateful for the sympathy of the home Boards she wrote: "I think of our Woman's Board as a great heart and I can feel it beat for us."

Heavy burdens soon fell upon Miss Kidder in Tokyo. Mr. Arthur after three years' service was so ill he was compelled to return to America, and he lived only a few months. Miss Kidder proved a tender, faithful mother to the little church of twenty-two members and her

boarding school with sixteen pupils. She also taught a daily Bible class for Japanese women. She gives us a glimpse of the difficulties encountered in those early days:—

“While the Japanese government allowed schools to be carried on by foreigners it stipulated that such schools should have a Japanese man at the head to whom all important matters should be referred. We considered ourselves very fortunate to secure one who had been in the United States both as a student and as Japan Minister to our government. ‘Shall Christianity be taught in our school’ was the first question to come up and our friend said very decidedly ‘No.’ This severed his connection with the school. To a liberty loving American it was annoying to find that here in Tokyo I could not invite a friend to spend the night with me, engage or dismiss a servant without asking my employer, who in turn must get permission from the police; but by prayer and patience I gained the victory over such trifles.

“There was much to encourage me as women and girls turned away from their idols to worship the true God. One Sabbath sixteen converts were baptized, four of them being women. The evening before the baptism one woman, an especially strong character, came to us bringing all sorts of idols as proof of her sincerity. She told the church she had worshipped the fox, the snake, the badger, as well as the idols, and now she had torn down her god shelf, which is in every house, and had brought the images to those who had led her to Christ. Another was an aged woman of eighty years who had been a life-long idolater. These are the things that make a missionary’s life worth



Miss Sarah C. Durfee
President of Woman's Baptist Foreign Missionary Society
1890-1905

while. Our work in the Sunrise Kingdom was now fairly started and we gratefully follow its development in which our western sisters took a prominent part."

HOMES FOR MISSIONARIES' CHILDREN

The officers of our Mission Societies were constantly brought face to face with the hardest problem, the sorest trial involved in sending missionary families to the Orient, — the separation of parents and their children. The difficulty of finding satisfactory homes for the children led to a careful inquiry whether anything could be done by the Woman's Board to provide a permanent home for them. It was not thought best to take any definite steps toward establishing such a Home until missionaries should, of their own accord, make the request for their children and pay the cost of their maintenance. Mr. and Mrs. Partridge were ready to return to China, after furlough, but having found no place where they could leave their two older children, formally requested the Woman's Board to provide a house where they might live, and someone to care for them.

The project was laid before the Executive Committee of the parent society and received

its hearty endorsement. In April, 1880, the closing year of our first decade, the plan was presented at the Annual Meeting of the Eastern Society, and unanimously approved and adopted with enthusiasm. The partly furnished house of Dr. S. F. Smith of Newton Center, who was traveling in the Orient, was rented for one year and Mrs. Jean McKinlay was secured as house-mother. The young daughters of Rev. and Mrs. Packer were soon welcomed, making at the start a happy family of matron and four children.

This movement lifted a heavy burden from the hearts of many consecrated missionaries, and Mrs. McKinlay met the highest expectations of the parents and the Board in her wise management and motherly care. The Home appealed to mother hearts as well as to the children of our denomination, and generous gifts flowed into the treasury for a new house, which was completed and dedicated in 1882.

When the Home at Newton Center was crowded beyond its limitations in 1894, the Society of the West felt that a second Home should be established. The Board rented a house in Morgan Park, near Chicago, and secured Mrs. Ella T. Dodge as house-mother.

Soon a dozen children, whose parents were scattered through five different mission fields, were brought under the helpful influence and spiritual atmosphere of this Home over which Auntie Dodge presided with charming grace. She said: "When the dear children come to me for their good night kiss, put their arms around my neck and say, 'Dearest Auntie, how could we ever live without you?' I thank God for their love and feel that my work is not in vain."

As we would naturally expect, these children come early into the church and are good students. A teacher in the Newton High School testified: "For fifteen years I have had many of the missionaries' children in my classes and wish to testify to their uniform excellent deportment and fine scholarship."

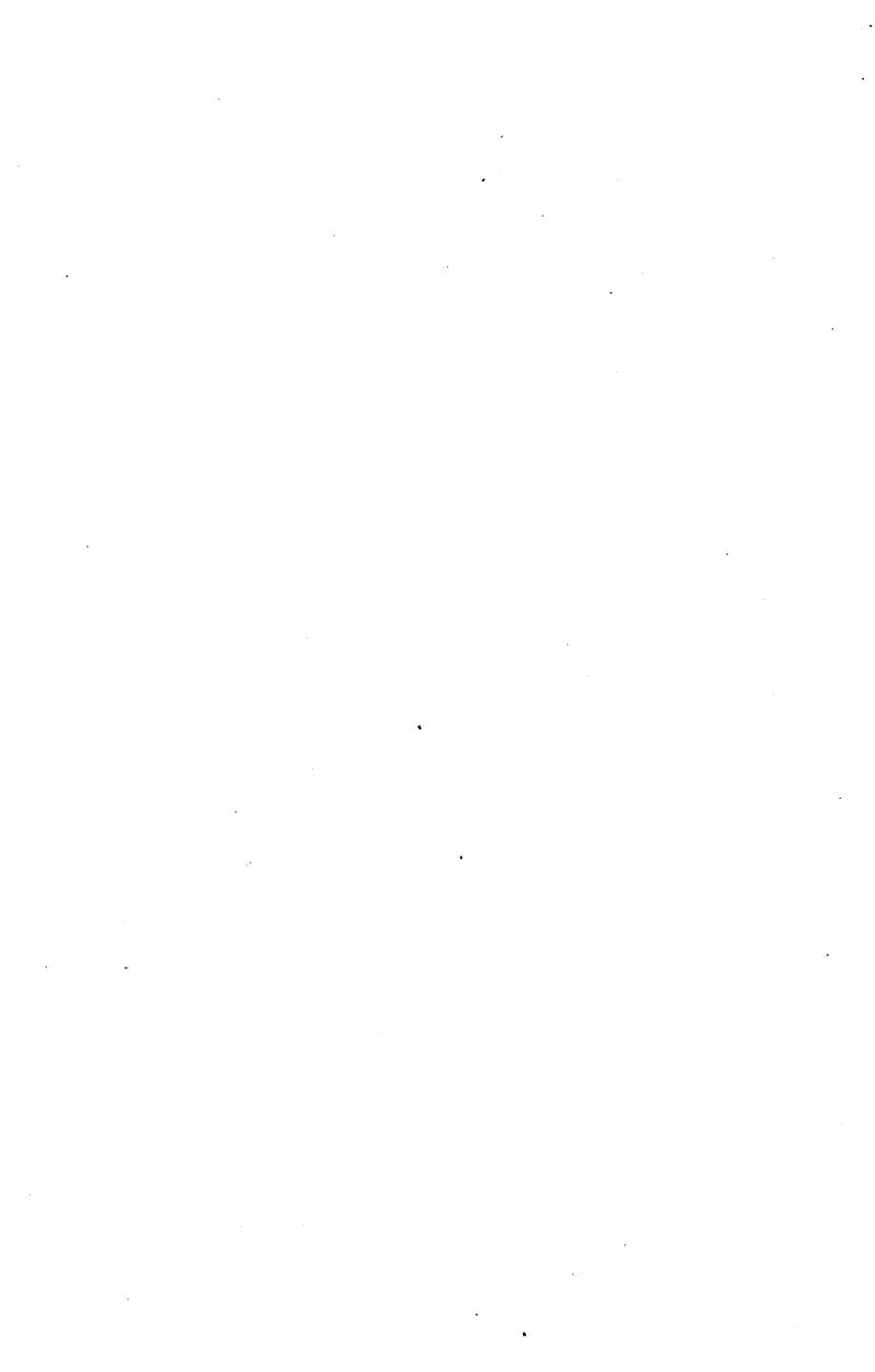
An attractive new building, the gift of Dr. W. H. Doane, of Cincinnati, was completed in 1909 in Granville, Ohio, which accommodates the children whose parents previously lived in the middle West. It is known as the Fannie Doane Home for Missionaries' Children, and is in charge of Miss Charlotte F. Clark. These are real homes for the children and not institutions. The opportunities for education in

Granville are exceptionally fine, and after graduation a goodly number of these young people give their lives to foreign mission service.

The first decade of our work in the Orient closes with 2,387 adult circles and children's bands, East and West, contributing to the support of 56 missionaries, 98 schools with 2,839 pupils and 98 native Bible women.

SECOND DECADE

1881 - 1891



CHAPTER II

ENTERING THE OPEN DOORS

EUROPE

Sowing in the
white fields
of France

The religious awakening caused by the MacAll meetings in France and the political turning toward Protestantism in many parts of the country, encouraged the Baptist churches to engage more vigorously in direct evangelistic labors. A Committee of French pastors inquired if the Baptist women in the United States would assume the support of a few cultured, consecrated Bible Readers. It seemed a call from God and was cordially accepted.

At that time there were four salles, or chapels, in Paris, supported by the Baptist church, where Gospel preaching was conducted every week. These services were fully attended by the common people, but it was important that they should be followed up by visits in the homes, by Thursday schools for young people and children, women's meetings, and the distribution of Christian literature.

Four Bible
Readers
employed

The salary and work of Mme. Andru, wife of a pastor at one of the Paris chapels, was taken by the Western Board, and three others, Mlle. Cretin of Paris, Mme. Alain of Charanton and Mme. Habrial of St. Etienne, by the Eastern. The work is best described by one of these Bible Readers:

"It is only gradually that light finds its way into the hearts of these poor people who are deeply plunged into idolatry and superstition. I am persuaded that the conversion of an adult soul is more difficult in Paris than in Telugu land and will require more patient labor. Newspapers and journals present France, especially to a stranger, as having hung out the flag of infidelity, but that is not the case. The past year I made two hundred visits, assisted in hundreds of mothers' and children's meetings, distributed scores of Bible portions and have met only one who openly professed infidelity. Religious indifference marks a majority of cases, yet I find a depth of religious feeling among many who are really hungry for the truth. We are encouraged to believe that 'in due season we shall reap if we faint not.'"

Sweden

A helping hand was stretched out to Sweden in 1882 and two Bible Readers were employed, Miss Augusta Askerlund in Gottenberg and Miss Anna Olsson in Stockholm. At Gottenberg Miss Askerlund labored untiringly with the emi-



Mrs. M. Grant Edmands

President of Woman's Baptist Foreign Missionary Society
1905-1914

grants and marines who came and went from that port. Her clear appreciation of the wants of a human soul, blended with her broad and intelligent experience, gave her great success in winning those whom she served. Some remarkable instances of reform among fallen women were attributed to her influence. She loved the Sailors' Home and through the sailor boys her Christian teachings were carried round the world.

Miss Olsson visited families, infirmaries, and almshouses in and around Stockholm and had the sympathetic aid of the Queen's patronage in securing suitable rooms for her woman's sewing and Bible classes. It is told of Princess Eugenie that she sold her jewels to build an Invalid's Home near her summer residence. One day a poor young woman said to her, "I love this Home, for here I have found my Saviour." "Then I have received more than all my jewels back," was Eugenie's grateful response.

AFRICA

Liberia

The Missionary Union for some years carried on missions in two centers of the Grand Bassa County, Liberia,

in the care of Rev. Jacob Vonbrunn, who was a highly respected Bassa king and Baptist minister, and Rev. Robert Hill, who later visited the United States and died in Philadelphia. After the death of these men the Board felt compelled to suspend the work in Liberia, but Mrs. Hill and Mrs. Vonbrunn sent pathetic appeals that they might be allowed to carry on the schools which were so full of promise. These requests were passed on to the Woman's Boards. The Western Board assumed the support of Mrs. Hill's work and Mrs. Vonbrunn's station and three village schools were taken by the Eastern Board. Mrs. Vonbrunn wrote: "I wish you American women could see my schools and hear my boys. One lad prayed: 'O Lord, how can I thank you enough for what you have done for me. I was all in the dark and you brought me to the mission school where I have learned to read and write and to wear clothes.' As soon as one learns his letters he begins to teach other children, and we see them sitting down in the path as they go between the mission and the town, going over their lessons together. When a Bassa native is really converted there is no one more firm and faithful."

THE CONGO VALLEY

**Livingstone
and Stanley**

In the nave of Westminster Abbey many of us have read with deep emotion those last words written by David Livingstone, one of the world's greatest missionary heroes, as the death shadows gathered about him in the heart of Africa: "All I can say in my solitude is may Heaven's rich blessing come down on every one—American, English, or Turk—who will help to heal this open sore of the world."

Africa had for centuries been called the Dark Continent because with the exception of its border-lands it was an unknown country. Countless millions of its people had lived and died and nothing was known of their history.

David Livingstone and Henry M. Stanley were the instruments in God's hand, of opening the great Congo Valley to civilization and Christianity. The same guiding hand led our Baptist denomination to have a share in this blessed undertaking.

**London
Missionary
Society**

Stanley's thrilling story of Uganda, and account of his perilous journey through the Congo country, daily meeting thousands who had

never heard of the Christian religion, aroused the missionary societies of England. The Livingstone Inland Mission in due time established a chain of mission stations from the mouth of the Congo River to Stanley Pool. In 1880 the responsible management of this Society came into the hands of Rev. and Mrs. H. Grattan Guinness of London. With a staff of twenty missionaries in seven stations they felt that the work should be transferred to some larger society. They had visited America years before, knew of the success of Baptist missions in Asia, and the Congo Mission was offered to the American Baptist Foreign Mission Society. It was formally accepted September 9th, 1884. Five of the English missionaries and wives continued their labors with us more than thirty years after the transfer, and the American Baptists owe a great deal of gratitude to these pioneers of the Livingstone Inland Mission.

The Pentecost on the Congo Rev. Henry Richards was in charge of the mission at Banza Manteke where he labored for seven years alone, picking up the language without books or teacher, gaining the confidence of the natives by his upright life; but he was distressed

because there were no conversions. He was led to change his mode of preaching from the Law to the Gospel, taking Luke for his text-book. At once the people became interested in the wonderful life and teachings of Jesus Christ and when he came to the story of the crucifixion the Holy Spirit was poured upon them as in Jerusalem on the day of Pentecost. In a few months more than a thousand had destroyed their fetiches and accepted Jesus as their Saviour and Lord.

Next after Banza Manteke a wonderful ingathering took place at Lukunga. Under the faithful ministry of Rev. Theodore Hoste over eight hundred were baptized, a large school was maintained and our first single women missionaries were sent to Lukunga.

Call to the "Woman's work is as important as
Woman's Board, man's in this country," wrote Mr.
East Richards. "I doubt if any woman ever received a more glorious reception than Mrs. Richards when we returned from furlough. At once her hands were full of work for women and children. She was not only teacher, but their doctor, and became a baby specialist, for they have no idea what to do when babies are sick. Will not the women of America come over and help us?"

A ready
response

The Woman's Societies, East and West, eagerly entered these open doors and sent missionary teachers, the Misses Faulkner and Hamilton, to Lukunga, and Miss Louise Fleming to Palabala. Our western sisters rejoiced that they could send the message of redeeming love to the Congo people by one of its own people. Miss Fleming's grandfather and his family were taken captive at the mouth of the Congo River and brought to America as slaves. She was born and reared in Florida and educated at Shaw University. The station and out-station schools fell to her care, but her heart yearned for the poor, degraded women, and as soon as she could use the language she labored among them. Two years later, Miss Nora A. Gordon, a promising graduate from Spellman Seminary, joined her and was ready to assume responsibility when the time came for Miss Fleming's furlough.

At home in
Lukunga

Miss Faulkner and Miss Hamilton (East) met a party of English missionaries in London, attended a farewell service at Dr. Guinness' home, and when they reached the Congo were carried on the backs of natives fifty or more miles into the in-

terior. At Lukunga they found conditions depressing, missionaries sick and about to return home, and a mud hut with thatch roof for their use, the material for their new house awaiting transportation from the steamer. Women who could sit down three times a day with merry, thankful hearts and eat the native "kwanga" (whatever that may be) and write home joyous letters, were the right kind of missionaries. After two years they wrote: "Our house is built, we have a comfortable home and Miss Hamilton has a clay house in which she will care for her three ransomed waifs, making the nucleus for a Christian Home School for Congoese girls. We must do more for the girls." At the close of 1889 there were two stations and two out-station schools.

ASIA

Burma

In the fall of 1885 Upper Burma was opened by English arms, and Christianity was given free entrance to five million people for whose salvation Judson and his successors were burdened and for whom increasing prayer had been offered for seventy years. King Thibaw was exiled, his

dynasty overthrown, and Buddhism as a power over the nation, was in its death throes. God's providence was clearly calling American Baptists to go in and possess the land. In desperation Buddhist priests were leading bands of armed dacoits and robbers to plunder, burn, and kill in Christian villages, and our missionaries passed through a reign of terror; but in due time law and order were restored by the government. Christian missions have always had the sympathy and co-operation of the British Government and generous grants-in-aid have been made to schools under government recognition. 1885 to 1890 were marked years in our history when we reached ten or more different tribes and tongues in educational, medical, and evangelistic work. New recruits were sent, generous equipment provided in the way of school houses, dormitories and bungalows for women missionaries.

Shans

Chins and

Kachins

Up to this time our work had been confined to Lower Burma, but with the opening of Upper Burma, Shan and Kachin schools were added to our lists. Chin schools at Thayetmyo and far away Sandoway, in charge of missionary wives, Mrs. Carson and Mrs. Thomas, were also added.



Mrs. J. R. Randall

**President of Woman's Baptist Foreign Missionary Society
of the West, 1897-1899**

**Tamil and
Telugus**

The Tamil and Telugu Church in Moulmein had fifty members and Mrs. Armstrong had gathered a school of thirty Tamil children in her own house. She turned to the Woman's Board for help and a suitable building. Telugu children were impatiently waiting to be admitted. There were but four *girls*, for these people were prejudiced against sending girls to a master. About the same time Rev. Levi J. Denchfield found an open door among the Tamils and Telugus in Rangoon and had a flourishing school among them which needed our financial assistance.

**Eurasian
schools**

In Moulmein and Rangoon the Mission has large Eurasian churches and the missionaries felt the importance of Christian schools for the children. In this, as well as in all educational movements in Moulmein, Miss Susan Haswell was foremost. A Home for Eurasian girls was opened, supported by local donations. Mrs. Longley of the Eastern Society asked to be transferred from Burmese work to this Home.

**Mrs. Longley's
testimony**

"There is a broad field of usefulness for Eurasians, many of whom have unusual ability and fill important positions. They represent seven different languages in four of which our mis-

sionaries are dumb. Many of the children have ungodly fathers and are left entirely to the care of heathen mothers who are only too glad to take their fair faced little ones to pagan festivals and teach them idol worship. We have sixty-eight children in the Home, ages from two to twenty years, more than half of them boarders. The building is far too small to accommodate our large family."

A few years of hard work and care compelled Mrs. Longley to seek rest in a cooler climate. She went to England where she raised \$5,000 and on her return purchased a large building and grounds at the foot of Pagoda Hill. The pastors of the English church took a deep interest in the Home, and Mrs. Bryson, an Eurasian lady, was an efficient teacher for many years. Miss Zilla A. Bunn of Pennsylvania, an experienced teacher, was sent to the school in 1886 and wrote:

"I am not occupying one of the prominent places in our mission field, but believe the Master sent me here. My time is spent in simple, everyday duties, but I keep steadily before me the conversion of the children and do not see how my work could be more satisfactory if I were preaching to heathen women in the jungle."

Rangoon

There was an English Boys' School with over sixty pupils in Rangoon, in charge of the trustees of the Baptist College. At the urgent request of the trus-

tees the Eastern Board sent Mrs. E. M. Bailey in 1890.

**Her first
report**

"Eight baptisms, a gracious closing of my first year's work in Burma, a year that I would not exchange for any year in my past history. It is a boys' school, and I must open a girls' department. Eurasian work may lack a certain charm which attaches to native work, but we cannot neglect it without peril to our mission."

Maubin

When the Rev. and Mrs. Bushell were sent to Maubin the Karens were so pleased they at once sent men to put up a bamboo chapel that would accommodate one hundred fifty, and a dormitory for thirteen school boys. In 1884 they erected a large, roomy building for girls, and a happy lot they were when they took possession of the new house. These girls sent a personal appeal to the Eastern Board:

"Have compassion on us and kindly and certainly send a new mama who will be all our own."

The following year Miss Carrie E. Putnam answered the call and was cordially welcomed. The girls did all the work, pounding rice, cooking, carrying water, weaving their own skirts, the boys' jackets, also table covers and napkins which they sold to the English. Their faces brightened after a few months at

school, and Miss Putnam proved to be one of the Lord's chosen ones, every year reporting conversions and baptisms.

Assam

Gauhati was the only new station added during our second decade, although many special gifts were sent to schools in the Naga Hills and other parts of Assam. For several years when there was no missionary family at Gauhati, Aitie, wife of a native preacher, carried on a school with marked success, assisted by an English lady residing there, Mrs. Robinson, who superintended the school and zenana work, receiving salary and work appropriation from the Western treasury. The educational plants established at Tura and Nowgong made steady progress, training native teachers and preachers.

China

In 1882-3 the boys' school at Swatow was passed to Dr. Ashmore, Jr., the girls' school to Mrs. Ashmore, who wrote:

"As a condition to entering the girls' school Chinese parents are required to sign a paper promising not to bind the feet of their daughters and not to betroth them to heathen families. This cuts off many girls whose feet are already bound. The main study book is the Bible with elementary arithmetic and geography.

It is quite a step for a Chinese to accept the fact that the earth is round and not flat, resting on the back of an ox."

**Woman's
Bible School**

The Swatow Woman's Bible School was a great factor in the South China Mission. Fourteen was the average number of pupils in Miss Fields' School, of whom she writes:

"Many of them have been for years in the work and are a source of constant joy to me. Could you discern, as I do, the changes that the touch of Christ has produced, their furrowed faces would be as beautiful in your eyes as they are in mine, for you would see the Master's image."

Japan

The West sent two missionaries to Japan, Miss H. M. Brown and Miss Nellie E. Fife, and opened woman's work in Sendai in 1886. When fully settled their house was opened every Monday evening to Japanese young men, twenty-five or forty-five listening to Bible lessons and singing Christian hymns. Other days were given to teaching Japanese women in the hope that they would become Bible women some day. The large boarding schools in Yokohama and Tokyo constantly increased in numbers and influence.

South India

The Christian women in America became so burdened with the sufferings of child wives and widows in India that they framed and sent to Queen Victoria the following petition, which bore the signature of twenty-one Woman's Boards, representing three hundred thousand women:

"To her Most Gracious Majesty, Victoria, Queen of Great Britain and Ireland and Empress of India: In the name and for the sake of twenty million child wives and widows dowered with helpless servitude and unutterable sorrow, and of the millions yet unborn, the Christian women of America engaged in sending the Gospel to heathen women, being earnestly desirous that the women of India may fully enjoy the blessings of a Christian civilization and realize the beneficent influence of your Majesty's government in abolishing the suttee and infanticide, unite in an earnest petition to your Majesty graciously to direct the attention of your government to the condition of women and girls in India that they may adopt measures to abolish by law this cruel practice of child marriage and the attendant evils of enforced widowhood, and thus add another jewel to your crown."

**Evangelistic
work**

Both East and West added new boarding and day schools to their India schedules and special prominence was given to direct evangelistic work among the caste people as well as the poorer classes. Several caste girls' schools were opened in

Ongole and Madras. One which started with forty-seven girls, in four years increased to one hundred sixty-two, and these schools affected a great change in the attitude of the caste people toward the Mission. Miss Emma Rauschenbusch began her Bible training class in 1883 with eight women, and a few years later she reported twenty-one regular Bible women and thirteen assistants, distributed over the great Ongole field. One walked twelve miles to tell Dr. Clough that there were one hundred in her village ready for baptism.

Vinukonda

Bible Women

Mrs. Thomssen said of her Bible women at Vinukonda: "They are ladies in the true sense of the word. The gospel has transformed them from rude, unlettered, half-barbaric villagers into educated, influential women of good morals and gentle manners. Nursamah, the oldest Bible woman in this field, only forty years of age, is the most talented woman in the Mission. She has remarkable gifts, can draw audiences of men and women, and hold them as few preachers can. The magistrate of Vinukonda, although a Brahmin, compared the women of his home with Nursamah greatly to her advantage. Such facts are enough to make all Christians

rejoice to increase their gifts for this work."

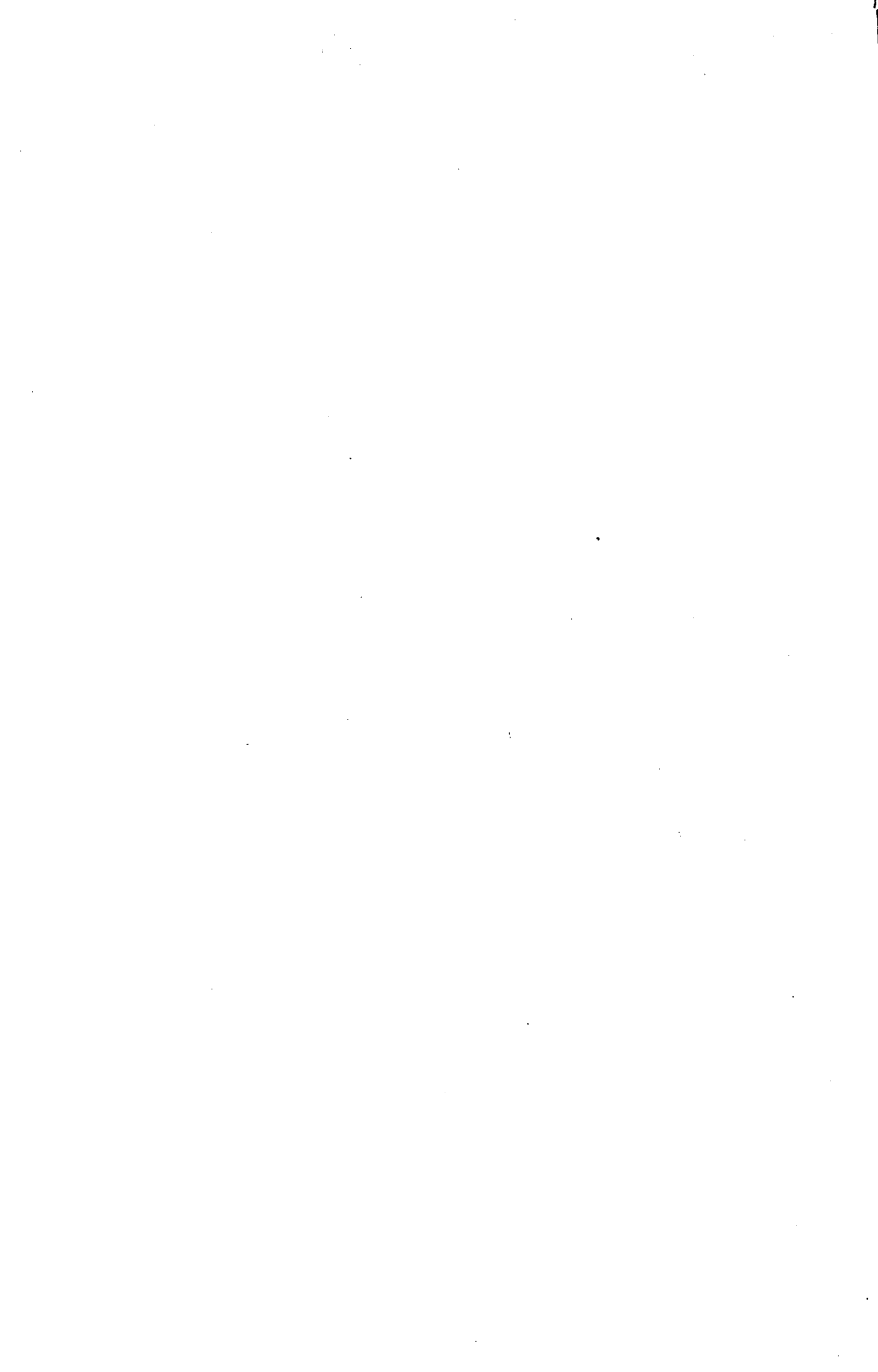
MEDICAL WORK

It is an interesting fact that the two societies, East and West, began their several lines of work in different countries simultaneously, as in the opening of medical work in China and Burma. For some years small appropriations had been made to provide for the sick in large boarding schools. One thousand dollars was given for a hospital building at Prome on land donated for the purpose and was in care of Mrs. E. O. Stevens. Miss Susan Haswell was so impressed with the need in Moulmein that she opened a small hospital in a building on the school compound, employed a paid nurse and had the older pupils in the Morton Lane School assist in caring for the patients, a work locally financed. The Swatow missionaries sent an urgent appeal for a medical missionary. The Boards hesitated and deferred for the two-fold reason that mission funds would not warrant going deeply into medical work, and it would be difficult to find lady physicians willing to go to heathen lands. The need became so apparent, however, and hearts were so stirred over the terrible sufferings of



Mrs. Robert Harris

President of Woman's Baptist Foreign Missionary Society
of the West, 1871-1879



Oriental women, that the Boards resolved to attempt the impossible. Dr. C. H. Daniels offered herself in answer to the call from Swatow. Dr. Ellen Mitchell begged to be sent to Moulmein, and Miss A. M. Barkley, a trained nurse, accompanied her. In January, 1880, they reached their fields and opened their work.

**The Swatow
Hospital**

Dr. Daniels' first request was for a suitable building, and the state of Michigan was given the privilege of providing it.

**A word from
Michigan**

"The crowning event of the year was the erection of our hospital at Swatow. The building and maintenance of this House of Mercy has been given to our state, and over the door is inscribed, 'Michigan's Woman's Hospital.'"

**Two Years
Later**

"The medical department of the Mission has escaped from the cradle, begins to walk and will soon, I trust, be running alone. Mr. Partridge has transformed a rough hillside into a beautiful building site and erected two well finished structures which will accommodate twenty patients, with dispensary, operating room, nurses' room, etc. I was recently called to a Christian village, fifty-six miles from the station, to attend a former Bible woman. She was past help and when I spoke to her of dying she calmly said, 'If it please my heavenly Father, I am willing to go.' Friends began at once to prepare her for burial; washed and dressed her; combed her long hair; tossed her from side to side; bound her hands, feet,

and waist with red cords; put her fan, handkerchief, and hymn book in her hands before the spirit left her—so strong is the power of heathen custom even upon Christians. This experience decided me that I must have my very sick patients in the hospital, and I have fitted up two cosy lying-in wards.”

Dr. Mitchell was fifty years of age when she reached Burma and felt that she could not give the time to systematic language study as she was to labor among so many different races, but secured an efficient Christian interpreter. The first year she gave a course of lectures on Hygiene to English-speaking women, and Miss Barkley commenced a training class for nurses with eleven members. During one year Dr. Mitchell reported over a thousand treatments among sixteen nationalities. So great was the need of nurses that Miss Barkley was transferred to Zigon after two years and Dr. Shawloo, an able physician of the Judson time and type, who had received his medical training in America, familiar with several languages, became her invaluable assistant. A medical stall was opened in a large bazaar of the town where Scripture portions and leaflets together with simple medicines were sold to the many who came from their jungle homes, and was in charge of a Bur-

man preacher. The arrival of Dr. Mary Van Meter in 1885 brought gladness and cheer, but she soon became the wife of Dr. E. W. Kelly and removed to Mandalay. In that great city she continued her ministry of healing, a suitable building being provided by the Eastern Society.

Mrs. M. C. Douglass, who was for seven years associated with Miss Gage at the Kemendine Girls' School, took a thorough medical training during her first furlough in America. After her return in 1882 the Kemendine building was enlarged and a hospital department added. She wrote:

"My medical practice keeps me very busy and the office is seldom without patients from early morning until late evening. Best of all it gives me access to the people for my higher work of telling them of Christ and his salvation."

**Call to the
Lady Dufferin
Hospital**

In 1887 Dr. Douglass was invited by Lady Dufferin, wife of the Viceroy of India, to take charge of the Government Hospital and Nurses' Training School in Rangoon. This position opened a much wider door for usefulness and influence in the homes and among the women of the country. She replied that

she could not accept a position under Government where she would not be allowed to teach the Christian religion. It was for this express purpose that she came to Burma. This difficulty was removed and she was given liberty to teach her religion in a quiet way to patients and nurses. When she finally left the hospital and returned to America, Lady Dufferin wrote:

"You were right. The one thing that the suffering women of India need most is the comfort and help which the Christian religion alone can give."

Marie M. In 1888 Dr. Coté, a physician
Coté, M. D. with splendid equipment and true missionary spirit, was set apart to the Carpenter Memorial Hospital in Bassein by the Chicago Board, to meet the special needs of the large boarding schools in that station. She had hardly reached Bassein when her services were required by a missionary family in Rangoon. About this time the Dufferin Hospital had been deprived of the services of Dr. Douglass and she was asked to fill the vacancy temporarily. The work so grew in interest and importance to her that she was released from her Board financially, but her name was retained as self-supporting. Her devotion to

our work and special interest in our missions has continued through all the years.

The Open Door Emma J. Cummings, M. D., was
in South India the first doctor to respond to the call from South India, and reached Bapatla December, 1886. In addition to language study she treated six hundred patients with diseases varying from headache and indigestion to convulsions and epilepsy. She found the climate very trying and during the second year was compelled to drop her work for five months and rest on the Hills. At the request of Mrs. W. B. Boggs she was later transferred to Ramapatnam and here is her testimony:—

“The Lord has put a new song into my mouth, even praise for my recovery. I have a pleasant house, a convenient dispensary building, health, congenial associates, and have made my first attempt at religious work in the vernacular. It is a humble beginning in a little meeting for the school girls, but the Master has owned it and sent me speedy fruits. In groups the girls came and asked me how they might become Christians. Eight have been baptized. My first aim in all medical work is to use it as a means to win souls. I give a booklet, scripture card, or tract to every patient, and have seen a dozen people from different villages sitting together for hours after the dispensary is closed in eager religious conversation.”

MISSION LITERATURE

Back of interest in any cause lies an intelligent knowledge of the same. "Strew the state knee deep with literature" was Frances Willard's advice to her W. C. T. U. leaders, and missionary women caught the same spirit. At the very first session of the Boards in Boston and Chicago, Publication Committees were appointed to have charge of the literature departments. The sphere of woman's work was fittingly expressed by the title of its monthly magazine—*The Helping Hand*. By courtesy of the Executive Committee of the Missionary Union, "*The Helping Hand*" was added to their organ, "*The Macedonian*," and published monthly for the two societies, Mrs. A. S. Train being responsible editor for the East, and Mrs. A. M. Bacon corresponding editor for the West, succeeded by Mrs. J. O. Brayman. When it became evident that more space was needed for woman's work, the Executive Committee offered their subscription list to the Boards, who assumed entire control of their own paper. The increased demand for children's literature led to the publication of *Little Helpers* in 1883, and seventeen thou-

sand copies were taken the first year. Through these publications, Lesson Topics, Educational Series on different countries, prose and verse, dialogue and story gave a great impetus to mission circles and bands.

Bureau of Intelligence A Bureau of Intelligence which was established in Chicago with three departments, Home, Foreign, and Children's, was kept busy sending out numberless packages of manuscript, missionaries' letters and leaflets to different states, associations, and churches. The columns of denominational papers were always open to reports, appeals, and any fresh news from our mission fields. Card photographs of missionaries, their schools and buildings, heathen temples and worshippers, were in demand and freely circulated. Although of one heart and mind in presenting the work, our western sisters were not of one tongue.

Leaflets in German and Swedish Leaflets were published not only in English, but also in German and Swedish and the secretaries were sending to these Conferences and churches a liberal supply of monthly letters and papers in their own languages. The press has

ever been one of the most potent factors in woman's foreign missions.

LEAVES FROM SECRETARIES' NOTE BOOKS

tell the fascinating story of their untiring labors and of sacrifices on the part of many Baptist women during the early years of our history.

New York "Reports from different parts of the
Mrs. J. B. state do not come like cold returns of
Colgate governmental officials, but as the cordial accounts of dutiful, loving children seeking the approval of a Father. How exquisite the love that knows not toil, that feels no weariness."

Massachusetts "We have a few perfect circles embracing the whole sisterhood of the church, but they are 'few and far between.' An hour is freely given for a woman's meeting in all our associations. Many women are still indifferent and willing to be ignorant. We often hear that old plea, 'so much to do at home,' as if Jesus had said, 'go into your own state and preach the gospel to every creature' and not 'go ye into *all the world*.' We have a splendid company of pastors' wives who are towers of strength, faithfully attending the Annual Basket Meetings and organizing Mission Bands among the children."



Mrs. J. E. Scott

President of Woman's Baptist Foreign Missionary Society
of the West, 1899-1910

Maine**Miss Sarah
Curtis**

"Many small churches have the mistaken idea that they can do nothing outside their own fold. I like to tell them about my church of eighteen members, mostly women. We have had no pastor nor meeting of our own for four years, only a union service, but we have never failed to contribute at least \$150. annually to our Woman's Foreign Mission Society. If the small churches would only give, the Lord's treasury would be greatly increased."

**Rhode Island
1885**

"A State Society has been organized with our beloved Mrs. Bixby as President. She has started a new movement, the formation of a Cradle Roll, composed of babies and children under seven years of age, with an annual fee of ten cents. This appeals to mothers, and three hundred were registered the first year."

Illinois

"The hearty co-operation of earnest missionary pastors greatly cheers us. The pastor of one church in Chicago puts this question to every woman who offers herself for church membership: 'Are you willing to join the Woman's Foreign Mission Circle of this church?' Thus with the seal of baptism they are pledged to carry the gospel to the women and children in heathen lands."

Iowa**Dr. A. K.****Scott's record**

"The past year I have travelled 8,841 miles, given two hundred nine addresses, visited ninety-nine auxiliary circles, organized twenty new ones, attended nine associa-

tions, and twenty-four conventions, all in six states. I cannot speak too highly of our state and association secretaries."

**An Iowa
Secretary**

"Dr. Anna Scott's presence at our Annual Meeting made the occasion unusually interesting and resulted in organizing six new circles. She thrilled all hearts with the story of her life in Assam. If she, or other missionaries, can attend our meetings it will do more to advance the work than can be done in any other way."

**Minnesota and
Michigan**

"Minnesota took the lead in awakening an interest among the Germans and Scandinavians and Michigan followed. Miss Emma Rauschenbusch was most successful in enlisting women in the German churches through her spoken and written appeals. When she left for India forty circles had been organized through her instrumentality and the number was soon doubled."

**Loving
Sacrifice**

"A sister travelled ninety miles to attend the October 'Annual' and brought her wedding anniversary present—a gold pencil and gold dollar—sent as a keepsake by her husband, who was in the army.

"On a Western prairie a Christian family living in a barn set apart a battered tin cup as a depository for their mission money, and the mother brought to us the full amount, one dollar!

"Another minister's family, riding to church in a lumber wagon, having only a rag carpet in their best

room, the wife wearing her old bonnet and cloak for years that the money might be saved for missions, gave \$400 one year to the Missionary Union and Woman's Society."

YOUNG PEOPLE'S WORK

Children's mission bands multiplied through the first two decades and were the most promising feature of our work. Many of our strong leaders of today received their first inspiration in the Mission Band. Later, girls in their teens and early twenties organized "The Temple Builders" of the West and "Farther Lights" of the East, and rich blessings came in the conversion of many of them. The First Church, Chicago, took the lead in numbers, reporting one hundred sixty-five girls. It was their crowning joy when one of their own number decided to become a missionary.

"In one city where a woman's meeting was appointed a group of high school girls asked that a noon session might be arranged for them. Fresh and bright from school they came, took part in singing and recitation, listened to an inspiring address from a wide-awake missionary, then went back to their school duties. As a result they sent \$75 to the treasury."

"At a quarterly meeting held in mid-winter ten girls were asked to sing. They came and sang sweetly; not one of them was a Christian. Earnest prayer was offered that God would help each one to sing the new song of redeeming love. That very evening the president of the band, at the church prayer-meeting, asked prayers and in a few weeks every one of the ten was rejoicing in a Saviour's love."

SUMMARY

Sixty-five new recruits were added to our mission force on the field during the second decade—thirty-six east, thirty west—and over \$60,000 were put into new buildings and extensive additions.

One of God's best gifts came to the Woman's Baptist Foreign Mission Society in the summer of 1890, when Mrs. N. M. Waterbury accepted the position of Home Secretary. Her rich experience of five years as missionary's wife in India, combined with her rare executive ability, culture, and consecration, made her the ideal woman for the position which she filled for seventeen years. Through her influence and personal touch with young women, Farther Lights circles multiplied in the Eastern Constituency and a new impetus was given to our work, both at home and abroad.

THIRD DECADE

1891 - 1901



CHAPTER III

OUR SILVER ANNIVERSARY TWENTY-FIVE YEARS OF GLEANING

Midway in our third decade came the Silver Anniversary, when from the hilltop of a quarter century we reviewed the work already accomplished. In that memorable year—1896—the annual gatherings at Newark, N. J., east, and First Church, Chicago, west, were occasions of great rejoicing and fresh inspiration. About two years before, plans were made to secure extra gifts in honor of this Anniversary, which would enable the Boards to provide new buildings for medical work and properly equip some of the schools. Dainty silver boxes were sent out by the thousand, large individual gifts were solicited for special buildings, missionaries on furlough did splendid deputation work among the churches, and special days were set apart to invoke God's blessing upon the movement. The results were gratifying not only in increased gifts, but many new circles were organized and a goodly number of young women with a new vision of the terrible condition of

women and girls in non-Christian lands consecrated their lives to missionary service. Many of the older missionaries, who had through the years watched the steady growth of our work, educational, evangelistic and medical, sent hearty greetings and glowing testimonials of its great value and success. A few paragraphs form a fitting preface to our third chapter.

Burma
Mrs. Armstrong

"Twenty-five beautiful years! I am glad that the Woman's Baptist Foreign Mission Society believes in schools. We shall never carry out the Great Commission by simply telling the Gospel story. It is the Christian school that is lifting Burma out of its ignorance and degradation. When we came to Burma, schools were few, conducted by missionaries' wives at great disadvantage, in small, uncomfortable buildings or crowded into the corner of a veranda. What splendid schools we have now! Look at the buildings with conveniences and appliances for work, Christian Endeavor Societies, temperance and woman's missionary organizations in active operation, and Sunday schools rapidly increasing. I believe schools have told more upon the country and more conversions date



Mrs. A. M. Bacon
Charter Member of the Woman's
Baptist Foreign Missionary
Society of the West



Mrs. Alvah Hovey
Charter Member of the Woman's
Baptist Foreign Missionary
Society

from the schools, than from any other source. The work of the Woman's Societies can only be estimated when, having received the hundred fold here, the Master adds over yonder the crown of glory and the palm of victory."

Mrs. Morrow "Would that I could put into words what the Mission school has accomplished in the Tavoy and Mergui districts during the past quarter century! To describe the quality of its work, would be to compare hundreds of educated young men and women with the ignorant, spirit-worshipping heathen from whom they came out. To mention the leaders in these districts who owe their education to this Society, would be to name every school teacher and all the younger and most active pastors. To define the extent of its influence, would be to name every Karen village where the precious name of Jesus has been heard."

South India
Mrs. Downie "When we reached Nellore twenty-three years ago, we found three Telugu school girls living with your Bible woman, Julia, and a small mixed school held in a thatched chapel. A fresh impetus was needed, and the Woman's Board gave it by sending Miss Day for five years, Miss

Jennie Wayte (Mrs. F. Phinney) for nine years and Miss Katherine Darmstadt and Miss Frances Tencate. These young women built up a splendid educational work in the station. *Mark the contrast.* Then, three girl boarders; now, eighty girls and fifty-five boys. Then, one teacher to three standards; now, six well trained teachers and seven standards. Then, one small building; now, a large, two-storied building with class rooms below and rooms for two lady missionaries above. Then we coaxed the children to come; now we have not room for the many who apply. Then no caste homes were open; now a dozen trained Bible women are regularly visiting the homes and the future is bright with promise."

Assam

Rev. E. G.

Phillips

"On this glad Anniversary I invite you to glance at the Garo mission schools in which your Woman's Society has taken so large a part. Important as the work of the evangelist is in this mission, that of the Christian school teacher is even more important. The evangelist comes, preaches the Word, awakens an interest and goes on. It may be months before he comes again, while the teacher preaches and lives the Gospel day after day among the

people. Derek, one of our out stations, is an example. Evangelism was carried on for years, not without some fruit, but the mass of the community was untouched. A teacher was sent and opened a school, one who felt that his task was not only to teach school, but to bring that village to Christ. A few of the boys became Christians which so alarmed the parents that they closed the school, but the pupils were insistent and it was soon re-opened. Result: year by year converts multiplied and not a heathen household was left in the village. The church now numbers five hundred, supports its own pastor and village schools. If some Sabbath morning you could pass over the Garo hills, in from sixty-five to seventy villages you would hear the sound of gongs, see people coming by narrow jungle paths from all directions, hear a familiar Gospel song in a strange tongue, and in each of the seventy places the leader would be a boy from the Tura Normal School. You have been throwing out the life-line to thousands of perishing souls through your schools. We congratulate you on what has been accomplished and bid you God-speed for the future."

Japan**Miss Kidder**

"It is a real tonic to my faith to look back over twenty years spent in Japan. I recall that Sabbath morning when one lone woman was baptized, the first to join our Baptist church in Tokyo, and compare that with the present day when groups of our women are scattered over the islands, working and praying for their sisters. I remember our one little girls' school, and compare it with four large girls' boarding schools, the goodly number of graduates and undergraduates, teachers, wives of pastors and other Christian men, mothers instructing their children in the way of the Lord as the children of Japan have never been before. I call it 'The Great Permission' to work for the precious Japanese women and girls under the direction of our beloved Woman's Board. It is a marvel to me that many more of our cultured young women in America do not choose to put their lives into a work like this."

MISSIONARY PREPARATION

Early in the nineties important movements were inaugurated to provide, at home, more thorough Bible training for young women preparing for foreign service. Missionaries

were calling for thoroughly trained women, capable of organizing and conducting Bible schools and training native women for evangelistic work.

Bible Schools

Some years before this the Western Board had opened a Correspondence School with systematic courses in New and Old Testament and Christian Doctrine, which was ably conducted for fourteen years by Mrs. C. W. Barber of Grand Rapids, Michigan. The Eastern Board felt not only the importance of special Bible study, but also of mutual acquaintance and fellowship with its representatives. To meet this two-fold need, at the suggestion of Mrs. Bixby, a returned missionary and vice-president of the Eastern Board for years, a home for missionary candidates was opened in Newton Center, where our girls were invited to spend a year before sailing. They were cordially received by the faculty of the Theological Seminary at Newton into classes for Bible study, and this home was in charge of one who had spent seventeen years in Burma, Mrs. O. L. George, whose knowledge of the problems and conditions in Oriental lands peculiarly fitted her for the position. The experiment

proved so successful that the present attractive Hasseltine House was built five years later.

About the same time, our Pennsylvania State Secretary, Mrs. J. N. Cushing, a gifted missionary from Burma, as she travelled over the state, found young women ready to devote their lives to foreign service, but they lacked the necessary Bible training. As she expressed it: "The importance of a missionary training school in the east grew in my mind and heart, turned into a constant murmur of prayer and study of God's will, until I ventured to express it in a public meeting and found that a group of Pennsylvania's most devoted missionary women was in full sympathy with the plan of organizing such a school, and was ready to give time and money to the enterprise." The school began in a small way October, 1892, and was for a time under the Woman's Foreign Mission Society of the State, but the demand for home missionaries, city and church workers, led to enlarging its scope. It was re-organized as the Baptist Training School for Christian Workers and its graduates are today doing a noble work in all lines of Christian service.

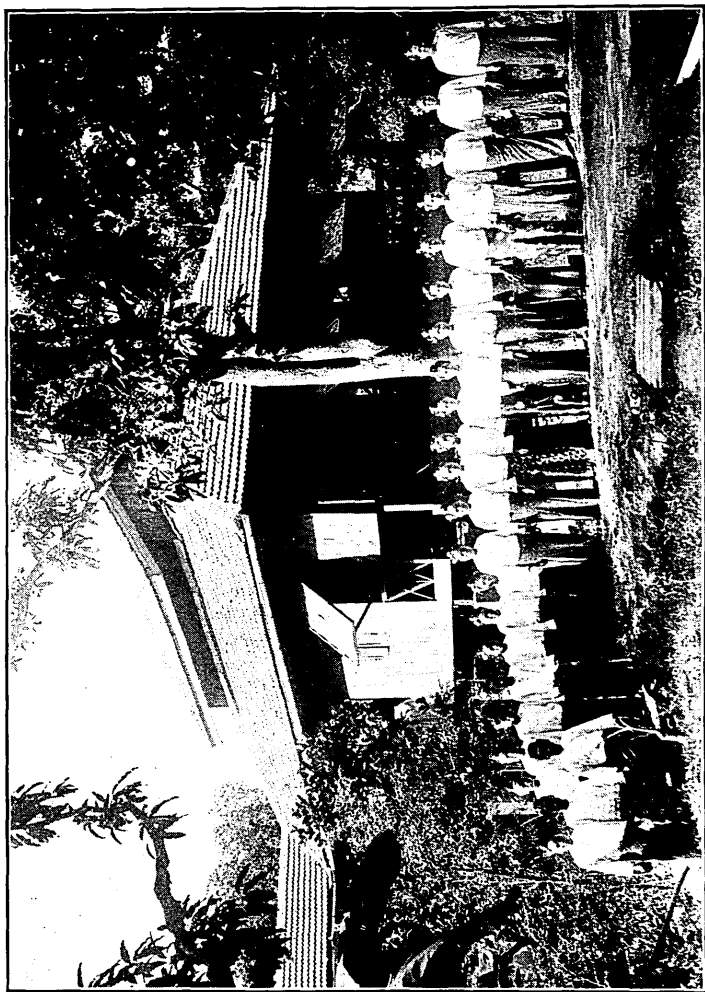
The Gordon Training School in Boston was established by Dr. A. J. Gordon soon after the Livingston Inland Mission on the Congo was transferred to the American Baptist Missionary Union in 1884.

BIBLE SCHOOLS IN THE ORIENT

For years native Bible women received their training from the missionary's wife or evangelist who superintended their field work. Where there were a large number studying, it was evident that training schools should be organized with systematic courses of Bible study, as was done in Swatow, China, and Ongole, India. In 1894 the Misses Dunwiddie Swatow and and Scott reported twenty-five Ongole students and fifteen regular Bible women annually visiting between four and five thousand homes in the mission. The same was true in Ongole, where over twenty Telugu women were studying under Miss Emma Rauschenbusch (Mrs. Clough). Of 1,671 converts baptized by Dr. Clough at one time, 300 women were won to Christ through the labors of two Bible women who stopped for a while in their villages.

Burman School We have two splendid Bible schools in Burma. The Burman School was organized in Rangoon May, 1893, and later removed to Insein. It was open to all races who desired to study the Bible in the Burman language. The Misses Ranney and Phinney, after a home furlough, gave themselves wholly to evangelistic and literary work, and, being quite at home in the language, all the teaching in the school was done by them. For six years the school was financed by the Eastern Board, but since 1899 has been supported by the native Christians. Its graduates are found in nearly all the large mission centers as Bible women, and the demand for these trained workers is far in excess of the supply.

Karen School The Karen Woman's Bible School has an interesting history. A training class had been carried on by Miss Lawrence in Thatone for three years, when she left on furlough. A Thatone preacher wrote to Dr. Smith of the Insein Theological Seminary, urging the importance of a permanent Bible school for Karen women. The matter was discussed at the Seminary Jubilee meeting in 1895 and a teacher—Pah



Woman's Bible School, Insein, Burma

Thay—offered to give a dormitory. It was suggested that Father Brayton's Compound in Rangoon would be a fine location, and Mrs. Rose (his daughter) just the woman to have charge of it. Mrs. Rose sent out circulars to missionaries and Karen pastors expressing her willingness to undertake the work if they would pledge their co-operation. She felt the school should be supported by the Karens. The illness of Dr. Rose delayed the matter, but at the Association in 1897 Rev. Walter Bushell brought Pah Thay's gift,—Rs. 1,000—the building contract was given out, the dormitory finished, and school opened in May of that year with twenty-two students enrolled.

The school has gone on through the years, increasing in numbers and influence, wholly supported by the Karens. Our beloved Mrs. Rose is still in charge and has been assisted from time to time by Miss Lawrence, Mrs. Elwell and Miss Tschirch.

PROGRESS IN EDUCATIONAL LINES

During our third decade, from fifteen to twenty new schools were added to the missionary rolls, east and west. Rev. and Mrs. E. W.

Assam

Impur

Clark were the first missionaries to labor in the Naga Hills, which have been called "the edge of the world." They realized the importance of training native leaders, and Rev. and Mrs. Perrine were sent for educational work. They soon started a school at Impur. A glance at this station discloses a modest bamboo school house on a little hill of 4,000 feet elevation, with hills on every side, and, beyond all, the sublime and only Himalayas. The villages are on the hill-tops, the people very ignorant demon worshippers, fearing with mortal terror they know not what. After a few years the school became prosperous with sixty scholars, mostly boys, ranging in age from six to thirty-six years. Some of them came eighty miles over the Naga paths, inhabited by elephants, tigers and leopards, to learn the rudiments of Christian education. Mr. Perrine's testimony:

"We are grateful for the new school building which has American desks. I believe these desks have done more to establish the school in the hearts of our young people than anything else. Our school is unlike any other—common school, academy, college, theological seminary, all in one—made to fit these hill tribes. We dignify it with the title 'Training School.' Experience teaches us that, as an evangelizing agency, Christian

education differs from other forms of mission work only in being superior to them."

Gauhati During the first five months of 1897 the Misses Wilson and Morgan gathered their little Assamese children around them in day and Sunday schools and visited the women in their homes. The days were full of the work they loved when, alas! without a moment's warning their house was destroyed and work stopped by the terrible earthquake of June 12th. The ten wearisome days and sleepless nights that followed, beggar description. Their only shelter was a hen coop seven by seven feet and their time was spent in overseeing coolies and gathering up the fragments. By invitation of the missionaries they assisted as they were able in Nowgong and Sibsagor and two years later we find them again at Gauhati in a new bungalow with their work reopened.

Burma At Mongnai in Upper Burma
Mongnai Mrs. Mix introduced a new feature into the Shan school. Her attention was called to the pitiable condition of motherless infants for whom she was often asked to care. As it was not the policy of the Board to establish orphanages she refused to take them at

first, but as she saw them slowly dying of starvation, she could not refuse and soon her home sheltered eighteen little waifs. For years she had the satisfaction of seeing more than fifty develop untouched by the evil taint of heathenism. Years after, when they were old enough to be transferred to boarding schools and she was needed in literary work, as there was no one to continue the orphanage, it was closed. The Shan schools continued in a prosperous condition in charge of the station missionary and his wife, Dr. and Mrs. Gibbens.

Sadoway

In far away Sadoway the Misses Carr and Aldrich carried on the Chin boarding school which reported a C. E. Society with nearly a hundred members. Our woman's bungalow, being the abode of two Melissas, was called "Melissa Cottage." In due time Miss Aldrich became the bride of Rev. E. Tribolet. A single incident shows how Miss Carr was respected by the Chins and considered authority on important matters.

"The Baptist Mission at Sadoway teaches something besides the Scriptures" were the startling headlines in the *Rangoon Times* one morning. A Chin woman had learned from

Mama Carr that the earth is round and while telling this marvelous fact was overheard by a head constable. "What does a *woman* know!" he indignantly exclaimed. "The earth is not round, it is flat." The contention waxed sharp, came to blows and was settled in court. Amid the laughter of the court room the constable was forced to pay five rupees and costs for his lesson in geography, while the Chin woman triumphantly exclaimed, "Mama Carr knows."

Early in this period a petition sixty feet in length was sent to Queen Victoria, signed by 10,000 women in India, asking that the legal age of marriage for Indian girls be raised from ten to fourteen years. This was too radical, but soon after, by order of Government, the age was raised to twelve years.

Nellore
South India "The Training School for Mistresses," organized by Miss Darmstadt, with its two departments—the training class and the practise school—occupied the commodious Bucknell Memorial building erected for this purpose. This normal school at first prepared teachers for primary grades, but was soon recognized by Government as a lower secondary training school.

A dozen or more schools enjoyed the services of its graduates, and others became efficient Bible women.

The Yanadis

Among the many tribes of India speaking the Telugu language is one called Yanadis (without beginning). About 25,000 live along the coast from Madras to Bapatla. While missionaries rejoice in the opportunity of teaching and training the better classes in India, like the Master their hearts go out in tender sympathy to the poorest and most degraded. This was true of Mrs. W. B. Boggs and Mrs. J. Heinrichs, who have done much to uplift the Yanadis. Mrs. Boggs writes: "They are probably the most degraded and oppressed people in Asia, and the Lord has laid it on my heart to help them. They live in tiny palm leaf huts with one low opening, a foot and a half high, through which they crawl like animals, sitting and lying on the loose, dry sand inside. Their clothing is extremely meagre. Little nude children are sent out to beg as soon as they can run. A woman whom I asked to come to our Sunday service said, 'Yes, I'll come, but Nursiah can't come if I do for this is our only cloth; when he wants it I stay home'—a piece

of dirty cloth the size of a bath towel twisted around her body, the entire wardrobe of the family!" An interesting young Yanadi, A Benjamin, whose father was educated in the Lutheran Mission, came to the Theological Seminary at Ramapatnam and prepared to labor among his own people. At the same time a sweet faced Yanadi girl was brought to Mrs. Heinrichs, was educated in her school, then became the wife of the preacher, and they have labored faithfully among this strange people.

China

In the division of work at Swatow the Bible school fell to the Western Society and the boarding schools to the Eastern Society. The girls' boarding school in care of Mrs. Ashmore, Jr., outgrew its building and \$1,000 gold was granted for one that would accommodate ninety or more girls. There was great need of training teachers for the twenty or more country schools in the South China Mission. Mrs. Ashmore's "drawn work fund" had provided for six of these schools for several years, and to her great delight and the appreciation of the home board, she was able to meet the entire cost of the new building from proceeds of the drawn work

which Chinese women and girls do so beautifully on their native linen. The building was completed and dedicated in October, 1897. "Send us a teacher who can give her whole time to the school" was the urgent call from the mission. Miss Myra Weld, at the head of the Young Ladies' Home School in Everett, Mass., answered the call. She gave nearly eight years of splendid service to the development of the school, and after a brief illness passed to her reward, mourned by a host of friends in China and America.

Kayin

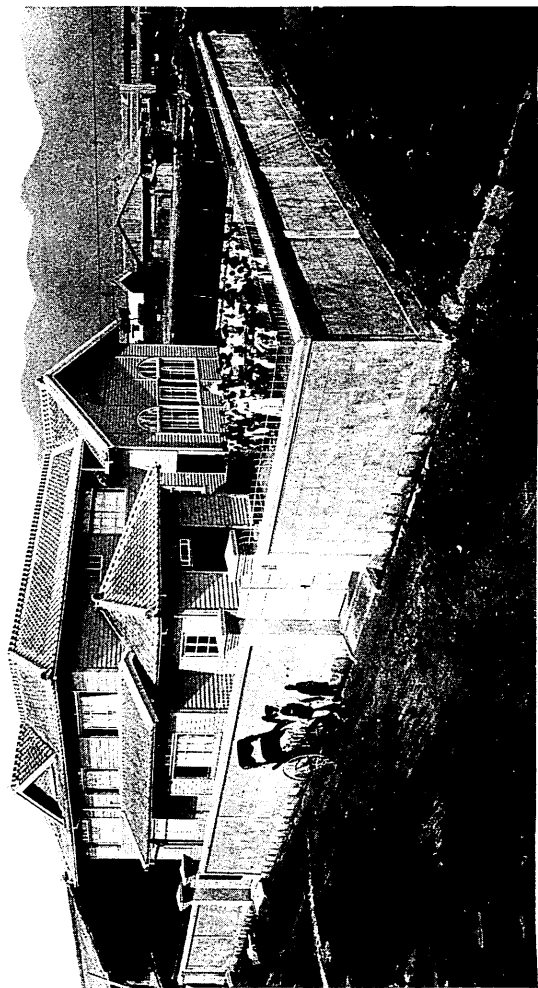
Miss Ella Campbell (West) accompanied her brother's family to Kayin and carried on an important work for the Hakka women and girls.

Ungkung, South China, Hanyang, Central China, and Suifu, West China, were added to our lists. The Ungkung school was cared for by Mrs. Lewis, the efficient missionary wife. At the request of Rev. and Mrs. Adams, Miss Annie Crowl received appointment to Hanyang to assist in evangelistic work among the women.

Japan

Sendai

The Society of the West began its work in the Sunrise Kingdom at Sendai, and at Chofu, a suburb of



Zeurin Kindergarten, Kobe, Japan

Shimonoseki. While Miss Fife was in charge of a successful evangelistic work in Sendai she took into her home, for training, a few bright Japanese girls, who formed the nucleus of the Sendai Girls' Boarding School. When illness compelled her to return to America, Miss Lavinia Mead was appointed her successor, and through her skillful management this girls' school became a strong educational plant, the pride of our mission in the north. In 1894 Miss Annie Buzzell was added to the Sendai staff.

Chofu

The bell of the Chofu girls' school rang for the first time April 1, 1891, and soon ten girls were enrolled, four of whom were Christians. One was so eager to learn that she walked forty miles to Chofu with her father, who was too poor to pay for jinrickshas. Bible and common school branches were taught in Japanese, also some English, with knitting, sewing and Japanese etiquette, thus training the girls to be refined, industrious Christian women. The school was under the direction of Miss Olive M. Blunt and Miss Harriet Brown cared for the evangelistic work.

Himeji

It was no easy task that fell to Miss Ella R. Church when she was chosen to establish a girls' school in Himeji. The people of this conservative city were not interested in the education of girls, only a few being kept in school after ten years of age. A Japanese evangelist was stationed here and Miss Church occupied a room in his house, which served for kitchen, dining-room, bedroom, reception and school-room, with a cot, table and charcoal brazier for furniture. In 1893 a suitable building was provided and a boarding department with twenty pupils formally opened. Great credit was due to Miss Church, who laid the foundation of the Hino-mato Jo Gakko (Truth Seeking Girls' School), which is today one of the finest mission schools in the empire.

Africa**Congo Mission**

In January, 1894, Mrs. Joseph Clark gathered a group of young people under a tree at Ikoko on Lake Mantumba, and began one of the first schools in Upper Congo. It was transferred to a native hut with one end and side removed for light and ventilation, and after a time a suitable school house was provided by the Eastern Board. There were two groups of scholars

ranging from five to twenty-five years of age, about fifty living in the station and one hundred coming from the villages. Many of the girls were rescued slaves or orphans. The boarders were trained in self-support, the girls doing the sewing, cooking and gardening, the boys soap-making and carpentry, making boxes, tables and chairs. The busy missionary's wife soon passed the school to her sister, Miss Milne, a Scotch certificated teacher. Bible study and the singing of gospel hymns were kept prominent. In the village one could see and hear little urchins singing the hymns carried home by an older sister. Additions to the church were reported constantly — about 50 percent of the school were professing Christians and all the helpers were trained in the school.

Lukunga

East and West shared in the Congo work as circumstances required. Miss Nora Gordon was transferred from Palabala to Lukunga to be associated with Miss Clara Howard, both graduates of Spelman Seminary. In 1896 Mr. Hoste was so strongly impressed that the schools should be supported by the people that he changed his methods, and for a few years no appropriations

were asked from the Woman's Board. When furlough-time came for the teachers they returned to America, and when Miss Howard's health was sufficiently restored she became one of the regular staff at Spelman, her Alma Mater.

THE EVOLUTION OF THE KINDERGARTEN

We have only to open our Bibles to one of the most beautiful scenes in the life of our Lord and listen to one of His sweetest sayings, "Suffer the little children to come unto me," to know that this phase of Mission Work meets his approval.

Burma Early in 1892 the English Government, recognizing the value of Froebel's principles for teaching, demanded that instruction in the theory and method of kindergarten should be introduced into all normal schools under government supervision. Half salaries for native teachers were promised, also half grants for class rooms if needed, and kindergarten materials. Our mission schools with normal departments responded promptly, and requests came to the home boards for kindergarten teachers. Miss Anna Fredrickson, a thoroughly trained kinder-

gartner, and young woman of rare executive ability, had just reached Burma, sent by the Chicago Board. She inaugurated the new movement at the Kemendine Girls' School, also had charge of a training class at the Rangoon College, and made occasional visits to the Moulmein and Bassein Schools to advise and assist them. Dr. Cushing spoke with enthusiasm of the teachers trained by her, adding: "Nothing will go wrong when Miss Fredrickson is in charge."

The following year Miss Emily Hanna, grand-daughter of Dr. Judson, was sent to Kemendine, Miss Lydia Dyer to Moulmein (Morton Lane) and Miss Kate Armstrong to the Tamil and Telugu School in Rangoon.

One great need was kindergarten literature and as soon as Miss Dyer and Miss Hanna had sufficient knowledge of the Burmese language, with the aid of Ah Sou they prepared a kindergarten manual which was published by our Baptist Press and authorized by Government as a regular school text book.

Miss Dyer achieved the notable triumph of graduating the first class of kindergartners, who already held teachers' certificates, and they were in great demand. One high official

declared that the very brightest girls in Burma were the kindergarten teachers, — “that training seemed to wake the whole girl up.” In the mission kindergarten all the work, play and instruction is built on Bible stories and games. The children delight in Bible stories, which are most effective weapons against idolatry and superstition.

The building at Morton Lane was given by the Epiphany Church, New York City, and named Raymond House in memory of a beloved member. The missionary introduces us to her forty little ones at Raymond House: “John Chinaman, three years old, in turkey red trousers and blue jacket, his school costume, nature only providing his home suit; Mohammedans in white muslin tunics over which is a small jacket of pink satin brocaded with tinsel and braid, trousers and cap to match, the cap always worn; the smallest Burmese children in long garments gathered into a band at the neck, the older ones dressed in jacket and one piece skirt sewed together at the ends, which, by a series of twists and folds at the top will stay on at least five minutes. You should see them build the Tabernacle with its court and camp, its altars of incense and

sacrifice. How they do enjoy making paper tents and putting them in rows for the camp; and such fun to make tiny serpents and a large one on a pole for the brazen serpent! Their interest does not abate when their minds are turned to the Saviour who loves them and who was lifted on the cross to save them."

Miss Armstrong's kindergarten was held in Union Hall in the very heart of Rangoon City. The great Tamil and Telugu day-school occupied the lower floor of the building, the vernacular and kindergarten rooms were above. Here fifty children from two to five years of age came daily, Government providing all needed materials and one-half salaries of two bright Tamil teachers who had a splendid faculty for story telling. The mother of a little Hindustani boy, Adam, came one day to pay the school fees and he took her to a picture on the wall, the babe in the manger, told her the whole story straight, why Jesus came, we did not have to kill animals now, for if we asked Jesus he would wash away our sins and take us to heaven when we die. The mother kept nodding and smiling and when he had finished said: "Adam comes home every night and tells us all sorts of stories about men in lions' dens

and God won't let the lions eat them. Is it really true?"

The Tamils hold many feasts and keep their children away at such times, but one little fellow from a high caste family always came, feast or no feast, leading his younger brother. The brother died suddenly and when Arumugham came alone we asked, "Where is brother?" "God said, 'Little Brother, come,' " and pointing his little hand up, he added, "Round the throne of God in heaven thousands of children stand." Surely our kindergartners are little preachers in the homes.

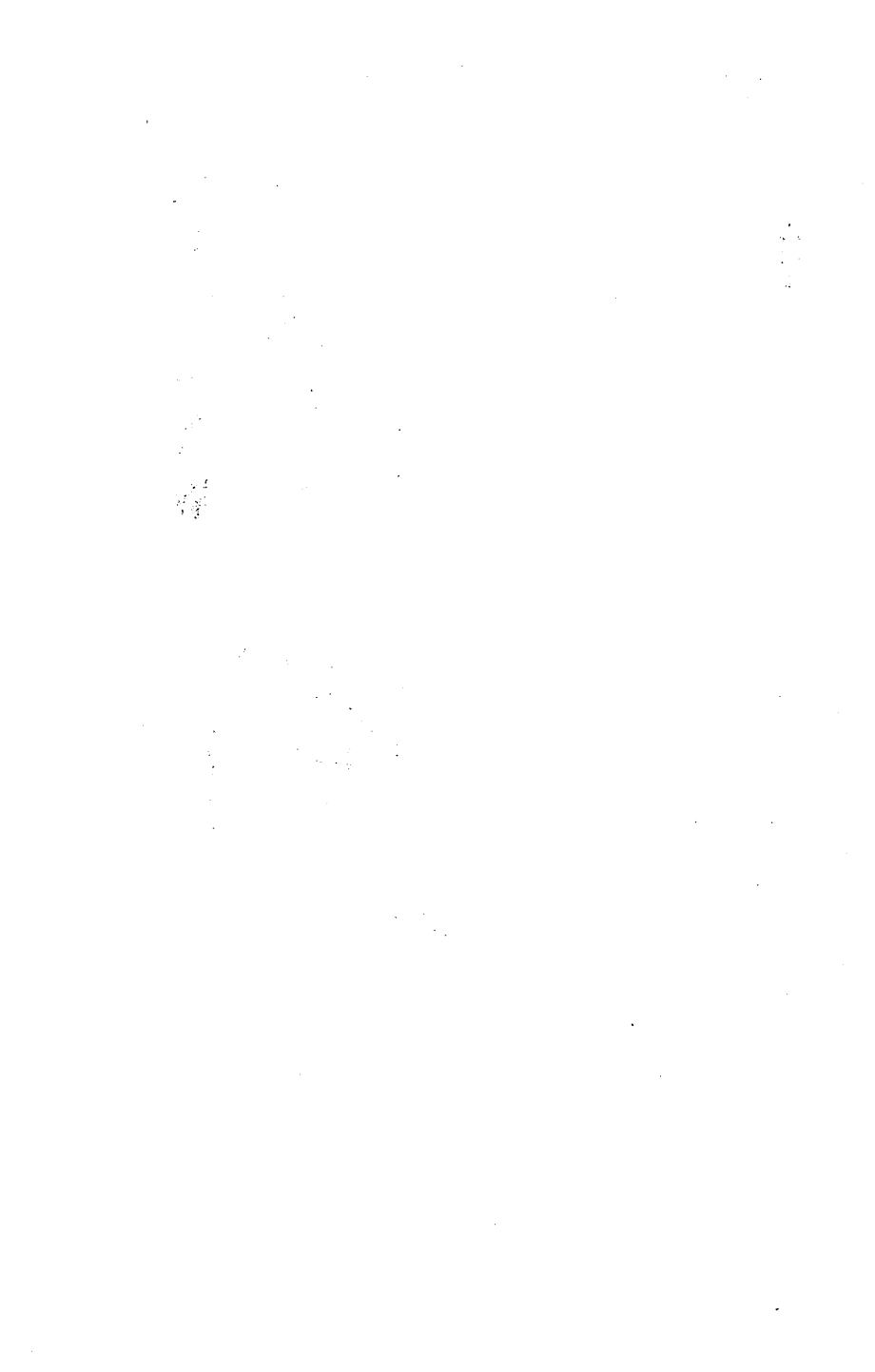
JAPAN

has been called the paradise of children in the Orient and no western innovation has been received with a more sincere welcome than the child garden. The Glory Kindergarten and Training School in Kobe, in care of Miss Anna L. Howe (Congregational) was first in the islands, and, soon after, other Boards followed, Methodist (north and south), Presbyterian, and sixth on the list came the Baptists.

Mrs. R. A. Thomson, a most efficient kindergartner, opened the first school for the poorer classes. This project was in the heart



Mrs. James B. Colgate
Secretary for New York State for forty years



of the founder from the time she came to Kobe, twenty years before. She looked upon groups of children playing in the gutters, standing on street corners and around the go-downs of the tea-firing establishments where their mothers were working through the long days—and longed to help them. They were dirty, unkempt, covered with sores from head to foot, with more or less serious eye trouble. At her request a two-storied building was furnished by the Woman's Baptist Foreign Mission Society, with attractive and convenient rooms above and below. It accommodated sixty little ones and that number was always present, with a waiting list of as many more. Mrs. Thomson began with three native teachers and a Bible woman, also an assistant who helped with evening classes for working girls. She secured the kindly services of a capable physician, who visited the school twice each week and gave occasional talks to the parents. It was largely due to his patient instructions that such a wonderful transformation took place in that section of the city. Sore eyes, boils and similar troubles were the exception in the school, and in times of cholera and plague epidemics, the Zenrin Kindergarten

families were exempt. Visitors noting the changes often remarked, "You have changed the personnel of your school. Surely these are not the children of the poor."

Three years later two kindergartens were started by our missionaries in different parts of Tokyo — at Tsukiji and Yotsuya — under the leadership of Miss Eva Rolman and Miss Nellie Fife. They drew children from the middle and higher classes and proved an effective means of opening the homes, starting Sunday schools and mothers' meetings. One teacher, who completely wins the hearts of her scholars, takes turns in sitting with them at lunch time. One little fellow asked if she would sit with him next day. "Why not today?" she asked. "Because if you come today it will be all over so soon, but if you come tomorrow I can think about it today, all night and tomorrow, until lunch time." Love, the Christ love of the teacher for the child, is the secret of success in the mission kindergarten.

MEDICAL WORK

Our third decade was marked by a decided advance in medical work. Up to this time only three physicians had been sent to the

Orient, Dr. Daniels to China, Dr. Mitchell to Burma and Dr. Cummings to India. From 1891 to 1901 fourteen new names were added to the medical roll, eight from the east and six from the west. Four of these were compelled, from health or family reasons, to return to America after very brief terms of service.

China In 1891 we find Dr. Anna K.

Scott in the Hillside Hospital at Swatow, which had been closed for five years. The call of the East would not permit her to remain in America after her children were grown. She enumerates the blessings of the first year: "Good health, the charming location of the Kak Chieh Compound, delightful companionship with missionary associates, welcoming five new missionaries, one of them my own daughter. I very soon opened the dispensary, then the woman's hospital, also dispensaries at two out-stations and treated over 4,000 patients, all the while struggling with the exasperating Chinese language,—but I love the work."

The mission was reinforced in 1895 by the arrival of Dr. Josephine Bixby. After several years of hard pioneering Dr. Scott had established a hospital at Kityang, an important cen-

ter, with a good building which accommodated 100 patients and this she soon put in charge of her efficient helper, Dr. Bixby.

Burma In 1892 the Carpenter Memorial

Hospital at Bassein welcomed Dr. May Fowler (west), the long-looked-for physician, who continued her ministry of healing for five years until her marriage to Captain Thompson, and later when living in Rangoon both Captain and Mrs. Thompson were most sympathetic and helpful in our Baptist mission. While in Bassein the doctor gathered several seventh standard school girls into her nurses' training class, which was one of her specialties. She wrote, "My hundreds, yes thousands, of patients bring every namable disease from fever to broken bones and cataracts, and some diseases I have not been able to name." About the time of her leaving Bassein, Dr. San C. Po, a Karen, who had taken his medical degree in Albany, N. Y., returned to practice among his own people and his services in the mission were invaluable.

Dr. Naomi Garton (west), after one term given to educational work in Burma, felt that she needed training in medical lines to do her best work, and went back for her second term

with a good medical equipment and settled in Toungoo, one of our most important stations. Her mother's illness made it necessary for her to return to America after a short term, to the regret of all her friends.

Dr. Mitchell's Work Repeated calls came from Moulmein for a suitable place for Dr.

Mitchell's work—a building with rooms to accommodate sick missionaries and others who needed to remain for rest and treatment. The Eastern Board granted the needed appropriations, and, after months of house-hunting, a roomy house, delightfully located on the side hill was purchased and named Mt. Pleasant. In addition to regular medical work Dr. Mitchell was active in establishing the Moulmein Leper Home of which she was superintendent for many years and no account of her work would be complete without this story.

The Leper Home When she returned to Burma after her first furlough, Miss

M. Elizabeth Carr accompanied her as companion and helper, and these two women, with the assistance of Miss Susan Haswell, founded the Leper Asylum. When Miss Haswell went to Moulmein as a young woman and was in charge of the Morton Lane Girls' Boarding

School, her heart went out in tender sympathy for the poor lepers, living in the outskirts of the town, and she so longed to give them the comforts of the Christian religion that she went Sunday afternoons to the burying ground settlement, as it was called, and gave Bible talks.

There was a beautiful custom in Moulmein of holding a missionary party on holidays, each missionary in turn providing the dinner and entertainment. When Miss Carr's turn came she said, "I want to do something different and think I will follow Jesus' teaching and call the poor, the maimed, the lame, the blind. I will make a feast for the lepers." Miss Haswell went with her to invite them and the generous dinner of rice and curry, fruit, cakes and candy gave them such a treat as they never had before. The Morton Lane school girls sang for them, and Miss Haswell gave one of her heart-to-heart Gospel talks. One old man, who seemed to be a leader, returned thanks and said, "We like your Jesus Christ religion. Come again and tell us more about him." Dr. Mitchell and Miss Haswell began at once to visit their huts and found them in such wretched quarters, suffering and dying with-

out any care, that they went to the English officials and laid the facts before them. As a result they promised that if the missionaries would raise Rs. 5,000, Government would duplicate the amount to provide comfortable quarters for them. All the mission entered heartily into the project. A lovely fruit garden of ten acres was secured on which to build, and Rs. 8,000 was promptly raised which, with the government grant, provided two houses for the men and women. A third building gave a chapel upstairs with dispensary below. A Burmese preacher, Moungh Hpay Gyi, and other Christians held services in the chapel and Miss Carr cared for the Sunday school. From this time until her last illness, Dr. Mitchell's loving, devoted care was given to these poor outcasts and she often washed and dressed their sores with her own hands.

Through her varied lines of unselfish service she well earned the Kaiser-i-Hind medal, which was awarded her by the British Government. It was regretted that this expression of appreciation was not received until just as she passed away in 1901. The Leper Home has been faithfully superintended by our Baptist missionaries in Moulmein, Dr. Bush-

ell at one time baptizing fifteen of its inmates.

India

India, the land of caste, the purdah, and child marriage, presents one of the darkest pictures of physical suffering in the whole Orient. It was evident that one of the greatest needs of our Telugu mission was a centrally located and well-equipped woman's hospital. The question of its location was referred to the mission and satisfactorily answered at the Annual Conference in 1894, when Nellore was chosen as the most desirable station. We are greatly indebted to Dr. Downie for his untiring and most successful efforts in connection with the building operations. Two years before medical work was begun in a small way by Dr. Ida Faye and Miss Beatrice Slade, trained nurse, sent by the eastern board. At first the doctor dispensed medicines in her living room and performed operations in her sleeping room, then secured a hired room opposite the Nurses' Compound. It was a glad day when the work was removed to the attractive new dispensary on the medical compound. The hospital building was completed and formally opened with appropriate exercises February 10, 1897.



Mrs. A. J. Howe

**President of Woman's Baptist Foreign Missionary Society
of the West, 1880-1893**

Rev. G. H. Brock felt the need of a helpmeet in his Kanigiri field and chose "our Beatrice," while a year later Rev. F. H. Levering claimed the doctor, but both continued their mission work with unabated interest. After seven years given to Nellore, Dr. Levering was succeeded by Dr. Caroline Coates, an able physician from the west. The Nellore Woman's Hospital, with its succession of first-class physicians and trained nurses from America, has proved to be one of the most valuable assets of the Telugu mission.

Udayagiri

When Rev. F. W. Stait and wife were stationed at Udayagiri they found a wide field of usefulness in medical lines awaiting Mrs. Stait, a fully certificated M. D. As the sick crowded about her she used a little mud house, which had been vacated by one of the preachers, for a dispensary and wrote to home friends, "The medical work is beyond all we thought possible. A crowd awaits me every morning and the past four months I have treated 1,200 patients. We have also gained entrance into many exclusive homes in town whose doors have hitherto been closed to missionaries." This was during famine days and money was being received to

relieve the sufferers. Mr. Stait used the money in giving employment to the poor Telugus, who, under his supervision, built a suitable dispensary, which was opened in September, 1902. Dr. Stait assured us it was an untold comfort, for many a night she had suffered with high fever, caused by the damp air in the miserable little hut she had occupied for three years.

**The New
Hospital**

When people came from thirty to sixty miles bringing their sick on rude cots or in a rough ox-cart, she longed for comfortable beds in which to lay the sufferers, and a proper place for surgical work. With strong faith in God, and not one rupee in hand, Mr. Stait went ahead and laid deep and broad foundations for a hospital building, then wrote to the Woman's Board that he could do nothing more for lack of funds. His appeal touched the hearts of women and girls. Just then came a special gift in memory of a beloved daughter who had longed before she passed away to help the suffering women of India. On the front of the hospital today is a beautiful memorial tablet of black granite with the words in clear white letters—Etta Waterbury Hospital, 1903. It has three wards with

seventeen beds, and a large operating room with a nurses' home outside. Dr. Stait writes, "It is impossible to put into words our gratitude to the dear friends who have made this generous gift. Even Sudras bring their wives to the maternity ward and as they hand us the fee say, 'Place this to God's work.' Eternity alone will reveal the blessing the Etta Waterbury Hospital is to Udayagiri and all the region round about."

Another important event is the establishment of our Telugu Girls' High School at Nellore in 1904, which promises to become *the* High School for Baptist girls in all South India.

Palmur

Miss Clara Graham, an educated Eurasian with a thorough medical training, was chosen by Rev. E. Chute to care for the sick in Palmur. Famine funds sent so generously to India through the *New York Herald*, provided for a roomy dispensary building with hospital beds and Dr. Graham remained in charge for many years.

Nalgonda

The Eastern Board heeded the urgent call from the Deccan for medical help, and sent Dr. Lorena M. Breed to Nalgonda in 1896. The overjoyed

missionary in charge wrote: "Now that the Lord has answered our many prayers for a real doctor we realize the force of Spurgeon's words, 'When the Lord wants to surprise his people he answers their prayers.'" Dr. Breed's successful surgery was a key to unlock the homes of high caste Hindus and Mohammedans as well as the hearts of the poor. One day, after treating an official's wife indoors, Dr. Breed sat on the veranda with the husband, who called to his wife, "Come out and sit with us," but she could not be induced to step outside, and he said, "I wish we could make our women like your women."

Africa

Miss L. C. Fleming (west) spent her first term of service at Palabala and was so impressed with the physical needs of the people that she took a medical course at Shaw University during her first furlough and returned to Irebu, giving twelve years in all to the Congo Mission.

Banza**Manteke**

Near the close of this decade, in 1898, Dr. Catherine Mabie reached Banza Manteke and at once relieved Mrs. Henry Richards of the constant and growing medical work. She found an epidemic of scarlet fever raging. Scarcely a

smoky hut but had one or more stricken inmate wrapped in dirty blankets, totally regardless of quarantine, and she marvelled that so many survived. During the first half-year, twelve thousand were registered at the dispensary. We recall her brief but impressive testimony when introduced with the outgoing missionary party at the Baptist Anniversaries: "To this end was I born, and for this cause came I into the world, that I might preach the Gospel in Africa." Dr. Mabie is also a born teacher and the school room as well as the dispensary and hospital, bear witness to her splendid service in the Dark Continent.

SUMMARY FOR III DECADE

Missionaries added—77

Bible Women—284

Schools—454—with 16,500 pupils

Hospitals—13

Total appropriations, east and west, for new buildings and extensive repairs—about \$70,000



FOURTH DECADE

1901 - 1911



CHAPTER IV

NOTABLE EVENTS IN MISSIONARY HISTORY

A MISSIONARY TRAVELOG—OFFICERS AFIELD

Ecumenical Conference In the closing year of our third decade the first Ecumenical Conference, which was a gathering of missionary representatives from all parts of the world, was held in New York city. The time had come for the Christian Church as a whole to grapple with problems incident to world evangelization. For ten days, seventy sessions were held in Carnegie Hall and large churches near-by. Hon. Benjamin Harrison presided at the opening session and made an address full of Christian enthusiasm and statesman-like grasp of events and the world's need of Christianity.

Woman's Work Woman's work in missions was recognized as never before. One afternoon in Carnegie Hall, 400 missionaries were conducted to the platform and introduced by Mrs. A. J. Gordon of Boston amid tremendous applause, some of them veterans who

had spent many years on mission fields. The same evening Oriental women, the fruit of Christian missions from Japan, China, India, and Turkey, were grouped by countries around the front of the platform, their bright costumes lending color to the scene. Among them was the daughter of Pandita Ramabai, who said, "I am here to represent my mother, to whom God has given a thousand daughters." Lilavati Singh, B. A., from Thoburn College, Lucknow, held the great audience spellbound as, in her perfect English and charming voice and manner, she told the thrilling story of her life and what Christian schools were doing for India. "After reading Drummond's *Greatest Thing in the World*," she said, "I poured out my heart in gratitude to God that He had permitted me to learn the English language, without which I could never have known the richness and fullness of the Christian life as shown in such books." Ex-President Harrison testified—"If I had given a million dollars to foreign missions, I should count it wisely invested had it led only to the conversion of that one woman, Lilavati Singh."

Ten sessions were arranged by our several

committees, and some of our great missionary movements were inaugurated. To Miss Abbie B. Child, secretary of the Congregational Board of Missions, belongs the honor of introducing the plan for the United Study of Missions. It met with hearty approval, and a committee was promptly chosen representing seven mission boards. In the fall of the same year the committee issued its first text-book, *Via Christi*, prepared by Miss Louise M. Hodgkins. It was the beginning of a very popular series of study books which have continued every year since, prepared by experts on mission themes and used by all denominations. At Miss Child's death in 1902 Mrs. Waterbury succeeded her as chairman, and still continues in that office. Summer schools for mission study and methods are an outgrowth of this movement, the first being held at Northfield under the auspices of the Central Committee, then Chautauqua opened its doors to the study of our Senior and Junior books. Gradually the movement spread to many centers, east and west, and has proved to be an inestimable blessing, especially to our young women.

**The Boxer
Uprising**

A second notable event which took place on the very threshold of this decade was the Boxer Rebellion in China, which stirred the whole world. It is a story of horrors and persecution of Christians which has no counterpart in the history of modern missions. Of the 2,000 missionaries in that great Empire 160 were killed — “stoned, sawn asunder and slain with the sword” — while thousands of native Christians suffered martyrdom rather than deny their Lord. Our Baptist missions were so located and carefully guarded, that not a single life was lost, but many missionaries were ordered to leave their stations for a time, and a few improved the opportunity, when work was stopped, to take home furloughs. It was wonderful to see the unwavering faith of native Christians. One man who had been a Christian only one year wrote to the missionary who had been ordered away, “If they kill me now, it will only mean a shorter time here and a longer time with my Saviour.”

One-half the Indemnity Fund (\$24,000,000) paid by the Chinese Government to the United States for the destruction of property by the Boxers, for encroachments on Ameri-

can interests, was returned to China, and in appreciation of this friendly act of our Government, it was used to send hundreds of young men and some young women to America for higher education.

THE PHILIPPINES

During the Spanish-American War in Cuba, Admiral George Dewey was in command of the Asiatic fleet, and while waiting at Hongkong for orders, President McKinley cabled him to proceed at once to the Philippines and destroy the Spanish fleet. On the night of April 30, 1898, Dewey's ships quietly entered Manila Bay and the following day gained a brilliant victory without the loss of a single ship or man. Soon after, the islands were ceded to the United States, by treaty, and the stars and stripes floated over these Pearls of the Pacific.

Spain had given to them their government, language, and the Roman Catholic religion. It meant imprisonment or banishment for one to own or read the Bible, until America brought the blessing of religious freedom. At once Foreign Mission Boards entered this new field. The Evangelical Union was organized

and divided the territory among the different denominations. Luzon, the largest island, with Manila, a city of 300,000, as its capital, was assigned to the Presbyterians and Methodists, the Presbyterians working also south of Manila, the Methodists and Episcopalians, north; Mindanao to the Congregationalists; Panay and Negros, of the Central or Visayan group to the Baptists. Rev. Eric Lund, a former missionary in Madrid, Spain, and Rev. Charles Briggs were the first Baptist missionaries who located in Iloilo, Panay Island. In 1902 we find four missionaries, Dr. and Mrs. Lerrigo, Rev. and Mrs. Robbins, in Capiz, a town of 22,000 inhabitants.

A Call for**Single Women**

“A great need and opportunity for woman’s work” was the message to the Woman’s Boards, and one who had labored among the Visayan people emphasized the appeal with the following interesting facts:

Filipino**Women**

“In certain primitive races a matriarchal state of society prevailed in which women were at the head of the household and tribe, and had the control of things. Something of this sort existed among the early Visayan people. Their religion was called Babaelane (Bah-by meaning woman). Women were the priests, and being priests were rulers

of the tribes. This fact may account for certain outstanding traits of character. In industry and stability the women are stronger than the men. They do not change their names when married and retain their property after marriage. Girls take the name of the mother and boys of the father. In the household the woman rules. Every Visayan family keeps its valuables, money, jewels, and fine dresses in a chest and the women carry the keys. In business deals the decision often rests with the women. I have seldom known it to fail in selling property that men defer to their wives.

"Religiously speaking, woman is the key to the situation. Women are more conservative by nature, and it is hard for them to leave the Romish church to which they are attached and bound by the confessional. They are our bitterest opponents, but when converted they are the best and strongest elements in our churches. If we can reach young girls and women, we shall solve the problem. Girls marry young and a converted girl means a Christian home and we may trust her to influence the family religiously. The Christian church, Bible Training School and Dormitory are the best possible means to this end, and for this we look to our Woman's Mission Boards."

**A Ready
Response**

East and West readily responded to this call, the Society of the West leading in the number of missionaries sent.

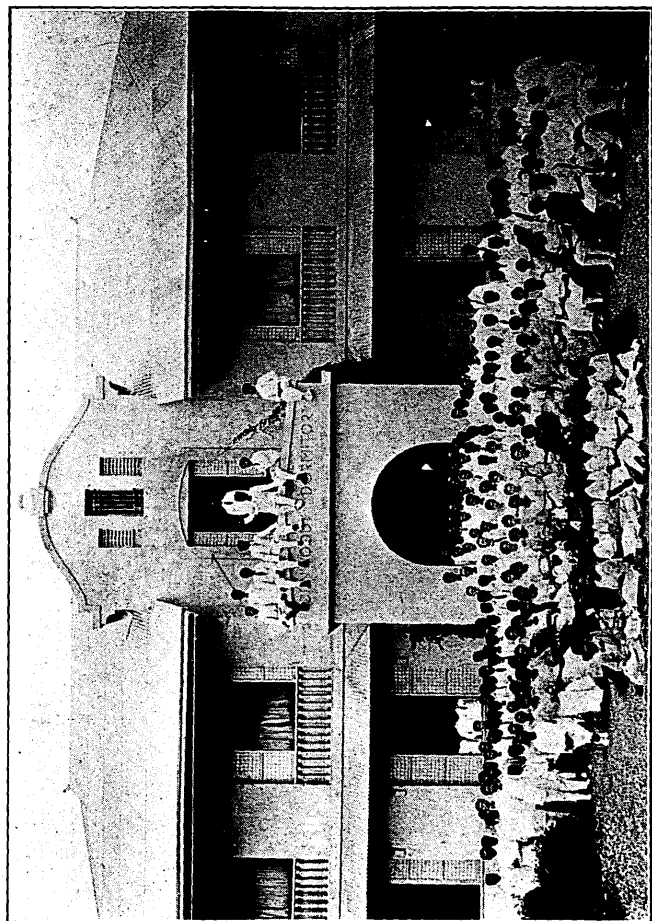
Miss Anna V. Johnson (west) and Miss Celia Sainz (east) reached the Philippines in

the fall of 1903. They were together at Capiz for five months when Miss Johnson was permanently located at Jaro, where she established and has ever since carried on a most successful Bible School and evangelistic work. Miss Sainz assisted in evangelistic work at Capiz, and after a time gathered a few waifs into her house and started a small school, the older children attending the public school.

The following year, 1904, Miss L. Bertha Kuhlen (west), dowered with a large experience in India, entered upon dormitory work in Bacolod, Negros Island. Our western sisters provided her with a comfortable building, located in one of the finest spots in Bacolod, thanks to Rev. A. A. Forshee, where the girls could revel in the luxury of sea-breezes and delight in gorgeous Oriental sunsets. The dormitory offers a Christian home for girls attending government schools, many of whom come from the best families.

1907 brought Miss Caroline M. Bissinger (west) to Jaro, commissioned to open a boarding school for girls, and she gave herself with great enthusiasm to educational work.

In 1909 Miss Sarah Whelpton (west), a trained nurse, was sent to the Bacolod dormi-



Christian Endeavor Rally, Iloilo, P. I.

tory, taking entire charge, as Miss Kuhlen was not able to return after her furlough.

**The Home
School**

At the Philippine Missionary Conference held in 1905 at Capiz, a most cordial welcome was extended to the new missionary, Miss Margaret Suman (east). She had given one term of service to the Congo mission and while home on furlough was captured by the Philippine missionaries as one specially fitted to build up the Home School at Capiz, and the history of that school proves the wisdom of their choice. Miss Suman found the mission-house too small for the growing family, and her request for a building that would accommodate 100 children was cordially granted. Christmas, 1908, found her with her fifty "brownies," one-half of them under eight years of age, comfortably settled in new quarters on the hill near the hospital and the missionary's cottage. "It is so clean, fresh and cool it looks like a palace" was the verdict of crowds of upper-class people who came to see the house. But shadows blend with the missionary's sunshine, and Miss Suman vividly described them in her review of 1909: "The railroad stole our playground, chicken-pox stayed with us four months, and in November

came the most severe cyclone in the memory of the oldest inhabitant of Capiz, when 800 houses were demolished and the mission property seriously damaged."

The story of the tornado forms a thrilling chapter, but the brave missionary classes it among "the light afflictions which are but for a moment." Miss Rose Nicolet (east), trained nurse, arrived in the midst of the confusion and writes, "I am in love with this well-trained family. Best of all more than half are earnest little Christians." Miss Nicolet was associated with Dr. Lerrigo in medical work, and gave much time to the training of Filipino nurses.

JAPAN

Student Girls' Dormitory In the closing year of this period (1910) a new dormitory for student girls in Tokyo was completed and dedicated by our mission. For a time it was in charge of Miss Edith Wilcox, until she was called to the boarding school in Himeji, when Miss Gertrude Ryder became the permanent house-mother. There were 10,000 girls in this great city who had come from the provinces to complete their education. Not half of

them could be accommodated in the University and Normal school dormitories, but were compelled to live in cheap boarding-houses, exposed to temptations and thrown into conditions where western mothers would not allow their well-trained, self-reliant daughters to remain for a single day. To meet the need the Y. W. C. A. had already opened two homes. Our dormitory would provide for forty students, and Miss Wilcox secured the sympathetic help of Mrs. Nitobe, a graduate of an American college and wife of a Japanese educator, in choosing her girls. An English Bible class was held every Sunday P. M. for girls in the neighborhood. One of them, of high caste, became a Christian, and brought to Miss Wilcox a tiny, round mirror, like those in all Shinto temples, saying, "I have carried this in my bosom fourteen years, praying that I might be pure and true like it, but now I have taken Jesus into my heart and do not need the mirror."

A MISSIONARY TRAVELOG—OFFICERS AFIELD

The great privilege of visiting our Asiatic mission fields came to the writer after ten

years of correspondence, as foreign secretary, with one hundred fifty missionaries, single and married, who were carrying on the work of the W. A. B. F. M. Society. It came through the kind and generous invitation of Mrs. Robert Harris, the first president of the Society of the West, and for many years vice-president of the Eastern Society.

Leaving Boston in August, 1900, we crossed the continent via the Canadian Pacific Railroad and sailed from Vancouver with Dr. and Mrs. Dearing and other missionaries. Fourteen days on the Northern Pacific and we stepped from that rolling, rocking steamer upon terra firma. From the moment we landed on the sunny shores of Japan until eight months later, when we left England for the United States, the trip was one of unalloyed pleasure and profit, thanks to our beloved missionaries. Our only regret was that the Boxer Uprising made it unsafe to go into the interior of China, and for want of time we were compelled to relinquish our cherished plan to visit Assam. Two months each were given to Japan, Burma and India, a few weeks to the coast cities of China, Shanghai, Hongkong,

and Canton; a charming visit with our French missionaries in Paris, and two weeks in England.

Our Travelog drops all distinction between East and West, and we consider the work as *one*, which it really is.

JAPAN

First

Impressions

Who can describe the first impressions of one who visits Japan! That first jinrikisha ride, when your pullman whirls you through the narrow streets of a great city filled with pedestrians and jinrikishas, no sidewalks, low open shops on every side, Japanese gentlemen greeting each other with low bows, the clatter of the geta (wooden sandals) of women and girls on the stones, all so quaint and queer, but wonderfully interesting. We are taken to the Mary Colby Home School on the Bluff and receive a hearty welcome from Miss Converse, Miss Hawley, and Yamada San. Because of the extreme heat we plan our northern trip first, visiting Nikko and Sendai and have the rare privilege of taking Miss Converse as companion and chaperone.

Nikko

"Let no one say 'kekko' (beautiful) until he has seen Nikko"

is a Japanese saying which we fully appreciate as our train creeps up parallel with an avenue of gigantic cryptomeria trees which for twenty-three miles shade the ancient road over which the shoguns travelled every year to the temples. The tombs of the first and third shoguns, marvels of art, are in Nikko, and on every hand we see dashing mountain torrents, lacquer bridges, picturesque tea-houses, little fairy gardens. We spend a day and night on Mt. Chuzengi, 2,000 feet above Nikko, stop at a unique hotel, and revel in mountain scenery.

Sendai

Our next stop is at Sendai, a commercial city of over 80,000, and a strong missionary centre, where four denominations divide their varied lines of work. Miss Lavinia Mead meets us at the station and takes us to Baptist headquarters, a little way out of the city on a picturesque bluff. We are royally entertained at the boarding-school known in Japan as The Sho-kei Jo-gakko (More and More Virtue girls' school) and in America as The Ella O. Patrick Home School where forty-five attractive girls are in training. Miss Mead, who has spent eleven years in

Sendai, superintends the school and evangelistic work with her associate, Miss Paulson, while Miss Buzzell is on furlough. Seven Sunday schools are cared for by the school, reaching hundreds of children. Miss Mead and Bible women regularly visit between thirty and forty homes in the city and spend some time every week at out-stations. The Baptist church has two hundred fifty members with a gifted pastor, and half that number are present at Sunday morning service. As we step into the vestibule we see a case full of straw sandals, which reminds us that we must remove our shoes on entering native churches, temples, and homes. At the afternoon Union Service we are introduced to thirty missionaries of other denominations, and accept cordial invitations to visit their schools on Monday. The last Sendai picture is the group of school-girls in front of their pretty building, smiling, bowing, and sweetly calling "Sayonara" (good-bye).

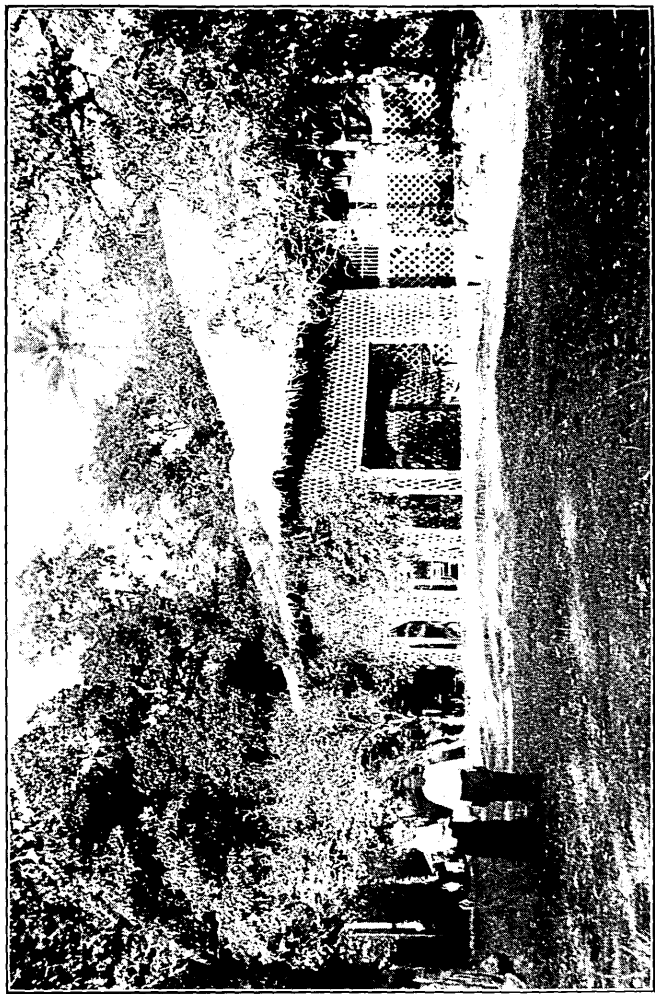
Tokyo

Wonderful, progressive, well-governed Tokyo, with over two million population, has become the greatest educational centre in Asia. Japanese law requires that every child of six years shall enter school and remain for six years. As a result,

nearly 98 percent of the people have primary education. The government also provides higher education and university training. Woman's Mission Societies have contributed Christian education for girls. The fact that there are over 70,000 Buddhist temples and innumerable Shinto shrines, proves conclusively that Japan, with all its enlightenment, is still a land of idolatry and superstition. For two weeks we make our home with Miss Kidder, Miss Whitman, and Miss Clagett at the Sarah Curtis Home School, Suruga Dai. Every morning we are awakened by a sweet rising-bell, sixty girls standing on the dormitory balcony singing "Praise God from whom all blessings flow," followed by a brief prayer. Our friends prepare a wonderful schedule, filling every day with deputation delights, from the first reception with one hundred invited guests, until the great Interdenominational Conference a month later. We get an insight into the religions of Japan by studying temple-worship.

**A Buddhist
Temple**

Asakusa, temple of Kwannon, the Goddess of Mercy, is one of the most popular temples of Tokyo. Hundreds and thousands flock to it daily. Before reaching the gateway we pass long rows of shops,



The Home of Adoniram Judson, Moulmein, Burma

busy with trade, and our missionary friend is distributing her leaflets among young and old, who eagerly stretch out their hands for them. Inside the temple a huge collection-box stands in front of the central image. Worshippers kneel before the idol, toss their offerings into the box, clap their hands to call the attention of the god, and in low, weird tones repeat over and over again, "Namu Amida Butsu" (I worship Thee thou Great Buddha). On feast days the offerings often amount to Yen 2,000 (\$1,000). The largest number of worshippers and givers are women. Binzuru, upon whom Buddha has conferred the gift of healing all human ailments, stands outside the chancel and is a popular object of worship among the poorer classes. It is pathetic to see them rubbing that part of the image that corresponds to their pain, then rubbing themselves to obtain relief.

Union Meeting In delightful contrast to the temple scene is the Woman's Union Meeting, which for twenty years has been held in Yokohama in the spring and Tokyo in the fall. Four hundred women were present, including scores of Bible women, teachers and students, Mrs. Nitobe, a graduate of an Ameri-

can college, presiding. Interesting papers were read, talks given, and when prayer was asked for special objects, many were ready to respond.

"A Country Trip" was suggested in order that the secretary might realize the great importance of evangelistic work. One bright morning after elaborate preparations Miss Whitman, Ito San, the evangelist, and myself were packed into our jinrikishas, a most fascinating mode of travel, and were off for a week among the villages. Of the five villages visited Oshima and Makabe were of special interest. At Oshima two hundred attended the services and many tarried late into the night to talk with the missionaries. We spent Sunday at Makabe, a village of five thousand, where there were only five Christians. Arriving Saturday P. M., our jinrikishas leave us at the hotel, and a Japanese hotel is certainly unique. Instead of porters and bell-boys, two men and three maids rush out, fall on their knees, and bow three times, a salutation properly returned by Miss Whitman and Ito San. We remove our shoes, take a few steps along the veranda, when a side of the house opens (shoji, sliding door) and you enter your bedroom. No bed,

commode, nor chair, but a few cushions on the floor to sit on. Another side of the room slides open, the clerk enters with the hotel register and advancing on his knees asks, "Will you put your names on this unworthy slip?" which means answering these questions—"Where do you live; your occupation; your name; how old are you; where did you stay last night; where going tomorrow."

Another side of the room glides open and a maid brings the evening meal, which seems like a picnic, eaten from little Japanese tables. The menu consists of fish soup served in a lacquer bowl, the floating fish to be caught with chopsticks, about as difficult as the original capture in the stream, pickled seaweed, raw eggs, and tea. The maid sits by her hiba-chi and serves the rice steaming hot from a wooden firkin. When the meal is over she says, "I have given you miserable food" and although inclined to agree with her, the proper reply is, "You have given us a great feast." In this village there are only five Christians, one lone man and a family of four, a widow and daughters, one of whom is from our Yokohama mission school. The Sunday services are held here. We attend the morning school,

where thirty children gather and are taught by our school girl. Afternoon and evening the house is filled with attentive listeners. Ito San talks for an hour on the Bible, then Miss Whitman turns her Sunday school picture-rolls which represent Christ feeding the multitude, healing the sick, raising the dead, and in her pure Japanese, and with her sweet smile, she tells the Gospel stories. The women press around her and occasionally one passes her hand over the white Christ, saying, "I want Him for my Saviour."

After service we call on two families, one the Postmaster, richest man in town, who is favorable to Christianity. As he shows us over his attractive house we innocently ask, "How long have you lived here?" "Two hundred fifty years" is the reply, which shows that the family is everything, the individual of little account in Japan.

A curious crowd of women and children follows us into another large house and listens to Miss Whitman's message. It is difficult for a foreigner to sit on her feet for an hour or more. As I moved from one side to the other, the thoughtful woman of the house brought in a dilapidated armchair, saying politely: "Will

you hang your honorable thighs on this miserable chair?" an invitation most gratefully accepted. Miss Whitman explains that the foreigner has come from America and is going to India, when one quickly asks, "Is that heaven?" When we leave Makabe hotel a man-servant in devotional attitude presents a modest bill and we drive away, leaving the young men and maidens still bowing, but our hearts are sad when told that it may be six months before the missionary comes again.

Returning to Tokyo we visit our kindergartens in charge of Miss Rolman and Miss Fife, spend many hours studying the work of the Methodist, Presbyterian, and Episcopal missions, and enjoying the inspiring sessions of the Interdenominational Missionary Conference attended by missionaries and native workers from all parts of the Empire.

Mary Colby A week in Yokohama brings us
Home School in close touch with the So-Shin Jo-Gakko (Truth-seeking Girls' School), and the Baptist church of three hundred members. At the mid-week school prayer service twenty-five of the pupils take part, and six are baptized on the following Sabbath by Dr. Bennett. One testified, "At this school we breathe the

atmosphere of the Bible and of prayer from morning until night." Among new experiences we were treated to a genuine typhoon lasting ten hours, when no one ventured out-of-doors. After the storm subsided we found trees uprooted, walls thrown down, windows broken, which explains why the mission requires generous appropriations for repairs annually. The good-bye service furnished a most interesting program arranged by Yamada San. Next morning we took leave of our dear girls and turned to stations in the South.

Fujiyama

On the train from Yokohama to Kobe, from early morn until noon, we rivet our gaze on Fujiyama, the peerless mountain, 12,000 feet above the plain, its summit clad in spotless white. No other mountain approaches it in symmetry and beauty.

Kobe

Late Saturday night we reach the home of Rev. and Mrs. R. A. Thomson. The house is charmingly located on a hill commanding a view of the great city and bay. Sunday morning Mrs. Thomson introduces us to our beloved Zenrin Kindergarten, where one hundred eleven precious children greet us in Japanese fashion. Half has

never been told of the splendid work of Mrs. Thomson and her kindergarten teachers for these children of the poor. Other denominations lead in educational work, the Congregationalists having a large girls' boarding school with a college department. Under the guidance of the Thomsons, Kobe has two Baptist churches with able native pastors. A reception given by the Central church was a real literary feast, 150 being present. Following a welcome by the pastor, Koishikawa San, was an original poem by one of the members, classic music by a lady soloist with koto accompaniment, and presentation of gifts, among them a beautiful banner blending the Japanese and American flags embroidered on black satin. We realize that the fourteen special receptions given us in Japan were in honor of our beloved Woman's Societies, whose Christian work is greatly appreciated. Everywhere we were charged, "Please give our thanks to the Christian women in America."

Himeji

In Himeji is the Hinomoto Jo-Gakko (Source of Light Girls' School), the only Christian school for girls through a wide territory. A special feature of this ancient city is the five-storied castle built

five hundred fifty years ago. Here we find Miss Church at the school and her associate, Miss Harriet Witherbee (Mrs. Briggs) in charge of the Bible women and evangelistic work. It chanced to be the Emperor's birthday, a holiday throughout Japan, and when the missionary asked what the girls would like to do on that day, there was a general response, "Dendo" work, going out in groups to sing Gospel hymns, tell Bible stories, and distribute leaflets to the country people. This school is true to its name, Source of Light, and it is the exception for a girl to graduate who has not become a Christian during her course.

Osaka

Osaka is a vast manufacturing and industrial centre, the second city of the Empire in size, with great commercial houses carrying on business not only in the Orient, but also in England and America. Many denominations have established strong missions here, yet we are told that this great district has only ten thousand Christians out of the million and a half population. We have two Baptist churches, the Westside church, for many years in charge of Rev. and Mrs. Scott, and another on the Eastside. Miss Hughes and Miss Danielson, with their Bible



Ellen Mitchell Memorial Hospital, Moulmein, Burma

women, carry on a very successful evangelistic work and superintend many Sunday schools. Miss Mead was called from Sendai to the south, and after the Southern Baptist Convention took over the work at Chofu and Shimonoseki, she was permanently located at Osaka and put in charge of the Woman's Bible Training School. We thank God for our noble staff of workers in Osaka, who have before them a boundless opportunity for service. The two months set apart for Japan are over, and boarding the steamer at Kobe we bid a reluctant adieu to this fascinating land.

CHINA

Ten days spent in Shanghai and other cities along the coast of China, made us more eager than ever to make an extended tour of this, perhaps the greatest mission field of the world. This desire was gratified during the world tour with the Judson Centennial Party, in 1913-14, when we visited fifteen of the great cities in China, a brief account of which is found in Chapter Five.

BURMA

As our steamer moves slowly up the Rangoon River the Shwé Dagon Pagoda first attracts our attention, its golden htee glistening in the sunlight. Sixteen missionaries await us on the wharf, and that evening thirty-two gather in the hospitable home of Mr. and Mrs. Phinney, where a hearty "welcome to Burma" is voiced by Dr. J. N. Cushing, President of the College. Burma is called the brightest gem in England's crown. Lying in the fertile valley of the Irrawaddy River it is untouched by famine, has vast teak forests, is rich in minerals, and ruby mines. Its annual revenue amounts to \$25,000,000, only \$13,000,000 being required for its own use, the remainder goes into the Imperial treasury to provide for the famine district of India. Burma may also be termed one of the brightest gems in Baptist missions. The work is carried on among ten races in many languages.

The capital city, Rangoon, and suburbs, forms a busy hive of religious activity, with more than twenty missionaries, about one-half being from the Woman's Boards. Here is the

Mission Press, publishing Christian literature in a score of languages, also school books for the government; the Baptist College with hundreds of students; a large English church, also a Tamil and Telugu church, and day school of five hundred pupils.

At Ahlone on the Vinton Compound are the headquarters of the Karen district, which has seven thousand members in one hundred twenty churches. The boarding school with two hundred enrolled is self-supporting, only asking from the Woman's Board that we provide an assistant.

The two Bible Training Schools—Karen under Mrs. Rose and Burmese under the Misses Ranney and Phinney, are preparing educated Bible women for all Burma. A few miles north of Rangoon at Insein are the Theological Seminaries, where one hundred fifty Karen and about forty Burman young men are studying for the ministry. Most of them received their early training in our mission schools. Words cannot describe the delight and inspiration of the week-end spent with Dr. and Mrs. Smith, Dr. and Mrs. Thomas, and the student body.

**Travel
Pictures**

Space allows only a few of the wonderful pictures hung in memory's gallery during those two months spent in Burma, when we visited sixteen of the thirty-two mission stations.

Our Schools

A rosary of shining names is associated with our educational work in its fifty years' history. The Burmese girls' boarding schools at Kemendine, a suburb of Rangoon, and at Morton Lane, Moulmein, which were started just before the organization of the Woman's Boards, have steadily grown in popularity, adding standards from kindergarten to high school, with vernacular and anglo-vernacular normal departments. These, and the many mixed schools for Karens and other races, have been blessed with consecrated efficient native teachers whom one missionary calls the "bulwarks of our throne." In the Tamil, Telugu, and Hindustan day-school of five hundred, in care of Dr. and Mrs. Armstrong, we were first introduced to some of the customs of the Indian people. How they love flowers! The petals of one thousand roses were used in decorating Union Hall, and garlands thrown over the missionaries and visitors. When the school

gathered in the assembly-room, Dr. Armstrong asked, "How many of you have given your hearts to Jesus?" Nearly everyone rose and the doctor turned to us saying with deep emotion, "They have been tested and are hand-picked, every one." The closing hour called for speeches, but it was confusing to have three tall gentlemen, a Tamil, a Telugu, and a Hindustani, standing near one and passing one's feeble remarks through three languages. Arrayed in garlands of beautiful flowers, the closing song seemed to us very appropriate, "Who are these in bright array."

Moulmein "All anticipate your coming from the aged saints waiting to be translated to the little saints of the kindergarten" was the message from Moulmein. Under escort of Mr. Bushell we crossed the Gulf of Martaban and reached Moulmein in time for Thanksgiving dinner with Miss Hughes and Miss Dyer at Morton Lane. Early next morning a messenger announced, "Some friends wish to see you." Never can we forget that wonderful scene as we stepped out into the Compound. Our five mission schools—eight hundred boys and girls in their bright costumes, were grouped around a hollow

square, — Burmese girls, Burmese boys, Karen, Tamil, and Telugu, and English Girls' High School. Together, in five different languages, they sang "Look ye saints the sight is glorious," in which we heartily joined, only wishing our sisters in America could enjoy that scene. The Karen pupils had walked three miles. Seeing us draw light wraps around our shoulders in the cool of the morning those dear girls said, "the mamas must have pawas (scarfs)." When we visited the school, imagine our surprise to be presented with a beautiful carved teak table and two delicate silk scarfs lying on it.

One Sunday we worshipped with three churches and enjoyed a Union Christian Endeavor service with three hundred young people led by Ah Syoo, head teacher of the boys' high school. In the Burmese church, the pulpit and communion table used by Dr. Judson are still preserved as sacred relics. Precious hours were spent with three aged saints baptized in girlhood by Dr. Judson, Ma Hla, Ma Ohn, and Ma Lone Ma whose seven sons are leaders in the Burman mission. They gave us delightful reminiscences of Judson's life and work. Other places of interest were the Leper

Asylum, school for the blind, Mohammedan mosques, and attractive pagodas in their white or gold-leaf dress standing out against the beautiful green hills. Surely the old Judson city has special attractions.

Mandalay

A night of travel from Rangoon, and as our train draws into the station at Mandalay, a city of 180,000, we exclaim, "There must be an English official on this train," for we see orderly rows of fine-looking Burman young men and boys, two hundred fifty in all, standing along the platform. Soon Dr. Kelly, Mr. Valentine, and Miss Fredrickson appear, and we realize it is our Burman Boys' High School come to greet us. The fine brick buildings occupied by this school were furnished by the Woman's Society, the government adding a one-half grant. The prosperous girls' boarding school in care of Miss Spear (later Mrs. Packer) will soon rival Kemendine and Morton Lane. Their new building bears the name of a beloved president of the Western Society, The Sarah Osgood Howe Memorial. Six days with the missionaries in Mandalay opened to us the homes of rich and poor, Christian and heathen,

also the many phases of worship in this greatest Buddhist center in Upper Burma.

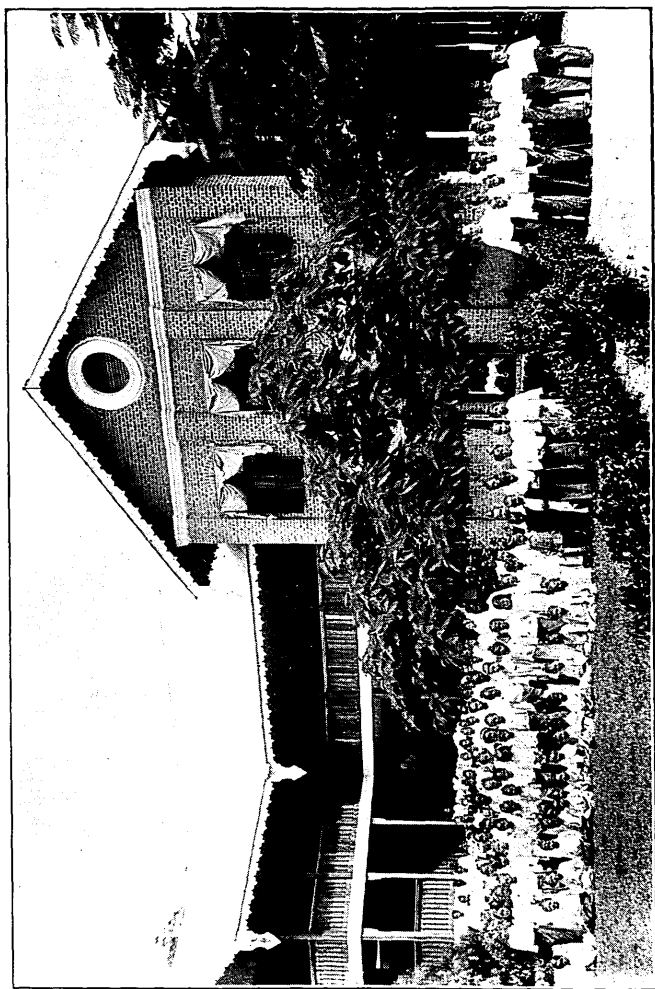
At a welcome service in Judson Memorial Chapel, the Deputy Commissioner and a Burman pastor spoke appreciative words of what the Baptists of America have done for Burma. "The coming of these women is like the fragrance of sweet flowers from afar. It is a pleasure to hear from the Christians in America. As they are willing to do and give their best, so must we. These little churches in Burma want you to tell them how grateful we are that they care for us and have sent us the light."

After the service Ko Tha Nyo, a wealthy government official, invited the missionaries and visitors to dine next evening at his house. In this attractive Christian home we met his mother, wife, and daughters, and were treated to a fourteen-course banquet. It was said one might live twenty years in Burma and not be so royally entertained, but we were everywhere impressed with the hospitality of the Orientals.

Street

Preaching

One morning, after prayers, we accompany Miss Fredrickson and Ma Tin, her Bible woman, on their house-



Burmese Girls' School, Mandalay, Burma

to-house work. We meet on the streets between twenty-five and thirty yellow-robed young priests from the monastery with their begging-bowls, collecting food for the Buddhist school. The women of the poorer class are cooking their rice out-of-doors and caring for the babies, whose thrifty mothers have gone to bazaar to sell their produce. The babies lie nearby, some only a few months old, shivering with the cold, their only attire being anklets or bracelets, or, possibly, a pair of socks. The young priest stands before the hut, eyes down-cast, for he must not look on a woman, says not a word while the woman puts a generous share of the rice she is cooking into his bowl, one way in which she gains merit.

At one house a strange crowd of one hundred women in ragged clothing, hair un-combed, with babies on their hips, gathered about us as Ma Tin, so neatly clad, her face aglow with the Saviour's love, throws her whole soul into the story of Jesus feeding the multitude, and they hang on her words and those of Miss Fredrickson, whom they love. Eternity alone will reveal the results of such work.

Our last day was spent in the village of

Aungbinlé and in the Arakan pagoda, where hundreds were making their offerings and prayers to the Great Buddha.

Returning to the mission compound at dusk we found the boys' school again awaiting us, a crowd lining the driveway, with teachers and higher standards on the veranda. When we reached the veranda, the headmaster gave a brief talk and we were each presented with a carved silver vase and standard full of exquisite pink roses. After grateful response all joined heartily in singing "God Save the King," three rousing cheers were given for the visitors, and a cordial handshaking with the teachers and with one representative from each standard gave the final touch to the Mandalay picture.

Bhamo

Accompanied by Dr. Kelly we made brief stops at Sagaing and historic Ava, then passed on to Bhamo, where Drs. Roberts and Hanson were laboring among the wild Kachins, the Misses Sutherland and Eastman being in charge of one hundred thirty boys and girls in the school. Nowhere is the transforming influence of the Christian school more apparent than among these people. They live in the mountain vil-

lages and are ignorant, superstitious nat-worshippers. Their children come from the hills, ragged and dirty, with no standards of right and wrong, but after a few years in boarding school they would not be recognized as the same children. One schoolboy, who spent vacations in his village, explained the Gospel so clearly that the missionary found sixteen families who gave up their heathen customs, were baptized, and formed a Christian village. A little Kachin girl brought down from the mountains and educated in the school has graduated from the Dufferin Hospital in Rangoon, and is letting her light shine as a trained nurse.

On Sunday groups of villagers came to the service, the women having yards of dark blue cloth around their heads, heavy silver bands on their necks, and thin bamboo girdles around the waist, all chewing coon. The scholars so neatly dressed and so clean, and the Karen preachers, real foreign missionaries from Lower Burma, were in marked contrast. A Karen preacher asked, "Which is the mama that cares for the school?" When Dr. Roberts pointed to the secretary, he asked, "Is she a mother?" An affirmative reply assured him

of her love for children and he added, "Tell her we cannot see the Lord Jesus in this world, but we are thankful to see her." To them, the missionaries and those who send them are in the place of Jesus Christ.

Henzada We crossed the threshold of the new year at Henzada, where we found Miss Stickney in charge of the Burman school, and Miss Peterson of the Karen school. Dr. Cummings took us into the homes of the Buddhist priests, one of royal descent which entitled him to burial in a pagoda. It was a bit gruesome to see his elegant coffin in the room awaiting the event. Every Buddhist boy must study for a longer or shorter time in the monastery, donning the yellow robe of the priesthood when he enters. A wealthy father was giving a shimbyu—an initiation feast—to his boy of sixteen years. The house was gaily decorated and we found scores of people sitting on the floor, eating, drinking, and smoking. The proud father informed us that the past six days he had feasted seven hundred people at a cost of Rs. 3,000 (\$1,000). The pleasant-faced mother hoped her boy would become a priest, adding, "It is a good thing to be a priest. We get great merit by it." How

hard for a Buddhist, whose religion is founded on merit, to renounce the faith of his fathers and become a Christian! Many boys, however, choose the mission school, are brought under Bible teaching, and accept Christianity.

Bassein

When Bassein was placed last on our visiting list some said, "You have saved the best until the last." It is a city of thirty-seven thousand population, situated on the western branch of the Irrawaddy delta and has three large mission plants, Sgau and Pwo Karen and Burmese. The Sgau Karen, under the supervision of Dr. Nichols, is without question the strongest mission of American Baptists in the Orient. Over fifteen thousand members are gathered in one hundred fifty churches with as many schools in the district, and hundreds of baptisms are reported annually. Self-support has always been pressed and on the compound of twenty-four acres, over twenty buildings have been erected by the Karens without aid from home. At the time of our visit there were seven hundred pupils in the station boarding school, three hundred of them girls. It was from this mission that Mrs. Carpenter sent the first call to the Woman's Boards for single women to care for

the schools, and from that time we have supplied the need. Near the river are great industrial plants, a steam sawmill, a rice mill, and a machine shop in which motor launches are built, all owned and operated by the Karens, and from the profits, generous appropriations are given for the support of the school. The Pwo Karen mission under Dr. Cronkhite's able supervision, and the Burman Mission, although smaller, have made splendid records in growth and prosperity.

The last evening in Burma was spent at Kemendine, where the boarding school gave a fine exhibition attended by friends of the pupils and many missionaries. Good-byes were spoken and next day we left this land so dear to every Baptist, and boarded the steamer for South India.

SOUTH INDIA

Four days crossing the Bay of Bengal and we were in Madras with our friends, Rev. and Mrs. A. H. Curtis, Miss Day and Miss Linker. India proper, with over 315,000,000 population, divided and sub-divided into castes, using over one hundred forty different languages,

may well be termed a continent. The world has but one India, and its specialties are all its own,—famine and plague, that strange caste system, the extreme poverty of the masses, child marriage, enforced widowhood, the ignorance and superstition of the women, one-half of whom are kept behind the purdah and in gosha homes. Baptist work among the Telugus has brought a great company of the none-caste people into our churches, Madigas, Malas, and now the Sudra, or farmer caste, are accepting Christianity in large numbers.

The missionary's wife has been called "the angel who attends to things" and since the days of the Jewetts, Cloughs, and Downies much of the special work for women and children has been in the care of the "angel wives," not wholly from choice, but because the needed recruits and money to send them have not been forthcoming.

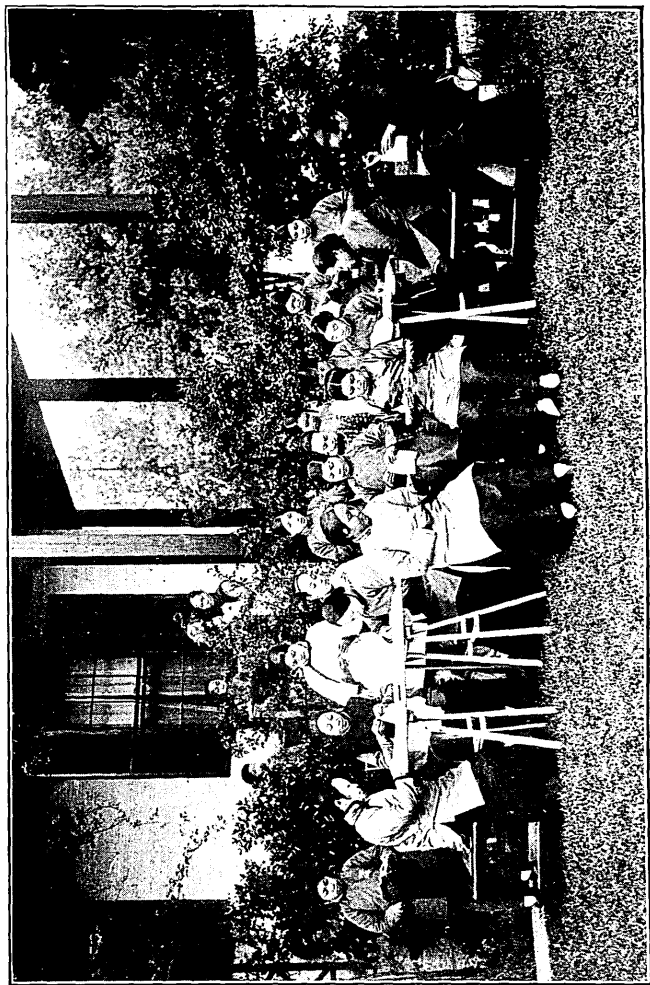
**A Call from
Ongole**

Mrs. Curtis brought a message from her father, Dr. Clough. "Come at once to Ongole. On Sunday hundreds of Telugu converts will be baptized and added to our church." The four days left for Madras were devoted to first-hand study of the mission. The little school at Perambore

in care of Mrs. Curtis, came to us with songs and garlands, and one day her bungalow was thrown open to the Telugu Christians, with a sprinkling of high caste Christian gentlemen. Miss Linker was caring for six day schools, two of which were for caste children. These bright little girls, one hundred ninety of them, were bedecked with ear and nose rings, bracelets and anklets, reminding us that the customs of Bible times still continue in the Orient (Isaiah III:18-23). Several children from five to ten years of age wore the taali-bootu (marriage signet), showing that they were betrothed. Miss Day took us into several zenanas to meet the young wives and mothers who were her pupils, some of whom were secret believers in Jesus, but could not confess their faith openly.

Sunday at
Ongole

It was a charming Sabbath morning when we reached Ongole and met the Cloughs, Bakers, Elmores, Huizingas, and our missionary teachers. A hasty chota-haziri with Dr. and Mrs. Clough, and we stood on the veranda to see nine hundred fifty boys and girls from the schools and orphanage marching to the morning Sunday school. One thousand gathered at the church



Miss Marie Dowling's Sewing Class, Shaoshing, E. China

service, filling every bit of space, scores sitting on the chapel floor, while they listened for an hour and a half to the sermon by Dr. Clough.

The examination of candidates for baptism followed the service. The women gathered under a tree on the compound and were examined by two Bible women. We were assured that every one of these women was brought to Christ through the labors of faithful Bible women.

For two and a half hours that afternoon, sitting under the famous tamarind tree that shades the baptistry, we witnessed the baptism of four hundred seventy—two hundred sixty-four men and two hundred six women, administered by three native pastors, Mr. Baker, who baptized ninety-nine, and Dr. Clough, two hundred sixty-four. Before the closing prayer the Doctor said, "God has given us these few, now go and tell the good news to others and bring them into the Saviour's fold." The previous month one thousand, one hundred had been baptized. It is said that more than fifty thousand Telugus were baptized under Dr. Clough's administration. In the Ongole station every form of educational work is carried on, and out on the field there are one

hundred twenty schools, with a staff of one hundred men and eighty-five women teachers, managing their own schools.

Prayer Our thoughtful hostess, Mrs.
Meeting Hill Clough, had invited Julia of Nellore to go with us to Prayer Meeting Hill. She seemed inspired as she told in her graphic way the story of that New Year's morning, 1854, when the little party of which she was a member,—Dr. and Mrs. Jewett, Christian Nursu, Ruth and Julia, climbed the hill and knelt together in prayer. "These early missionaries were prophets and had visions," she said. "There was not one Christian in all this region. Dr. Jewett prayed God to send a missionary to Ongole, then began praising Him for the hundreds and thousands who were coming into the Kingdom."

Nellore Bible Julia of Nellore, because of her
Women intimate connection with the Telugu Mission for nearly eighty years, was one of the most prominent figures among the Telugu women. She grew up under the fostering care of Mrs. Jewett, was converted young, and trained by her as a Bible woman, going with the Jewetts on their evangelistic tours. She had a passion for souls, and was

never happier than when she gathered a crowd of listeners and preached Christ. She was the wife of Canakiah, the first pastor of the Nellore church, and died at Nellore, August, 1917.

Another legacy left by mother Jewett to Mrs. Downie was "Old Lydia," a Sudra convert, called the "praying Pillar of the Nellore Church." It was her custom to pray two hours every morning in her little hut, calling it her "morning meal." She was blest with wonderful answers to her prayers.

It was our privilege to visit twelve of the twenty-two stations where we have a share in educational, evangelistic, and medical work, and blessed memories linger with us of happy days spent in Bapatla, Kavali, Vinukonda, Narsaravapet, Cumbum, and Markapur, also in Secunderabad and Hanamakonda in the Deccan, that part of India which is under Mohammedan rule. Missionaries from stations we were unable to visit, came to us at central points, bringing their interesting reports and special needs to be laid before the home boards. One of the most important requests came in written form from the Telugu Conference of native churches, brought by Saya A. P. Veeraswamy:

"The sixty thousand Christians in our Baptist mission are from the Malas and Madigas, the lowest grade of Hindu society. In order that our churches shall become self-supporting, in addition to high grade schools for boys, we need a High school for girls. In the Madras Presidency alone five hundred girls are studying for higher examinations, but not one of our Baptist girls is included. Not one is qualified to teach English, and without English our daughters cannot teach in government schools and receive good salaries. We, therefore, beg your board to consider our request for a Girl's High School. The Conference recommends that it be located in Nellore, where there is a building to accommodate it, the Bucknell Memorial."

The home boards entered heartily into the plan and at the close of the first year Miss Tencate reported: "The High School is a grand success far beyond my wildest dreams when we opened our doors January 1, 1904. We look to the bright girls who graduate from our high schools to supply in a few years the great demand for Christian teachers, educated Bible women, physicians, and trained nurses."

**The Great
Revival**

The great spiritual movement that swept over India makes the year 1906 forever memorable. This movement began in the Kassia Hills of India and spread rapidly. The Holy Spirit was poured out in an unusual manner in connection with Pandi-

ta Ramabai's work at Mukti. In our Telugu mission, the revival wave touched Kanigiri in April, where 100 workers were assembled in the summer school for Bible study. In a few months every Telugu station had felt its influence and power. The boarding schools were most richly blest. Miss Darmstadt thus describes its effect on the Nellore schools: "The most striking feature is that no man originated it and no human hand has guided it. Confession, prayer, praise, testimony, one after another or all together go on hour after hour. All we can do is to sit quietly by and let the Holy Spirit work in His own wonderful way. The miracle is the new heart and changed lives of the girls. In the early morning I am awakened by the soft murmur of voices talking with God in their morning watch, and when going to the Bible class I often find the girls on their knees in prayer." Miss Robertson, who was in charge of the High School, adds, "Our girls have cheerfully given up their jewels to carry on the work, and jewels are so dear to an Indian woman! They go out with older workers into the villages, their joyous faces and earnest words scattering blessing everywhere."

Nellore

We found a happy group of missionaries at Nellore, alive and alert with every form of mission activity; special attention being given to work for women and girls. Dr. and Mrs. Ferguson were in charge, with four young women (Dr. and Mrs. Downie being in America), Miss Darmstadt and Miss Tencate superintending the boarding schools, Lower-Secondary, and Normal, Dr. Caroline Coates and Miss Wagner doing a most important work at the Woman's Hospital. Only God and the medical missionary can realize the physical suffering of India's women and child-wives. To meet this tremendous need Baptists have only six women physicians and about as many American trained nurses. It is evident that our doctors hold the key to the hearts and homes of the high caste people. Mrs. Ferguson took us to several such homes opened through Dr. Ida Levering's ministry. In the first, the only furniture was a cot covered with a straw mat, a rickety table, and one chair—a bench with no back. Looking around, I asked, "Where do they live?" "Right here," was the reply. It seemed hardly possible that a child-wife of twelve or thirteen years could live in such a

place with door and shutters closed tight lest she go or even look out.

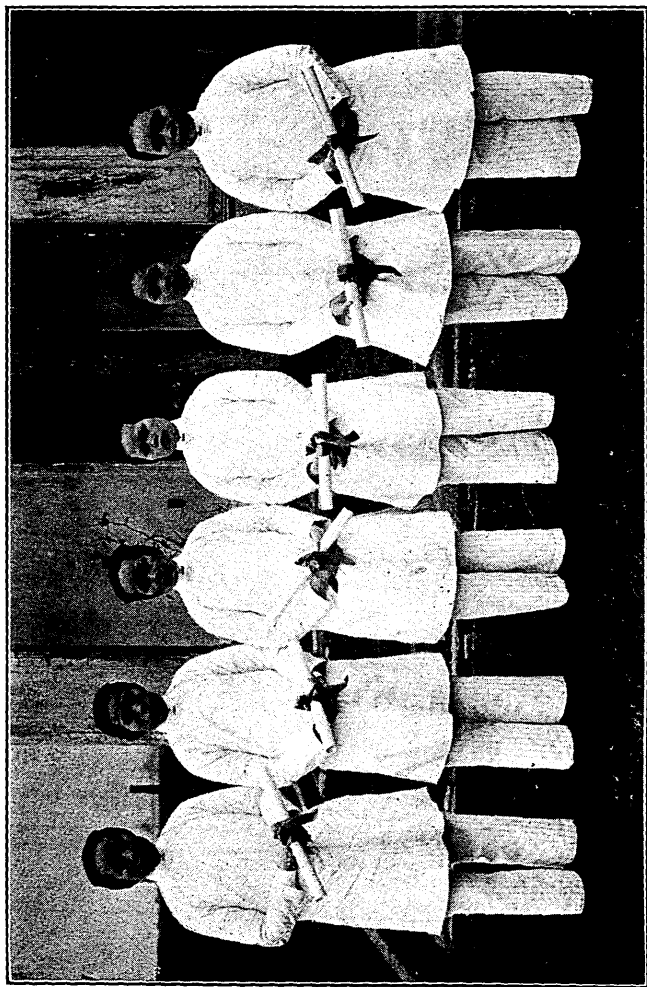
Next was the house of a wealthy Moham-medan, the wealth coming from the wife's father. Here were many rooms with fine rugs, furniture, and paintings which the wife seemed pleased to show us. The husband came in from the courtyard, conversed freely in English about our country and our travels, and when we left went with us to the carriage. As we drove away the missionary asked, "Do you realize that you, only women, have been greatly honored to have that gentleman sit and talk with you and even go with you to the street and see you in your carriage?" We had not realized it!

In a Sudra Zenana was a young widow who had been cured in the hospital. Her brother, a college graduate, was fond of her. When she became a widow she refused to have her head shaved according to Hindu custom and the brother said, "She may do as she pleases." Judging from appearances that widow was the ruling spirit of the home. Oftentimes it is the ignorant, superstitious women of India, and not the educated men who insist upon the customs which degrade their women.

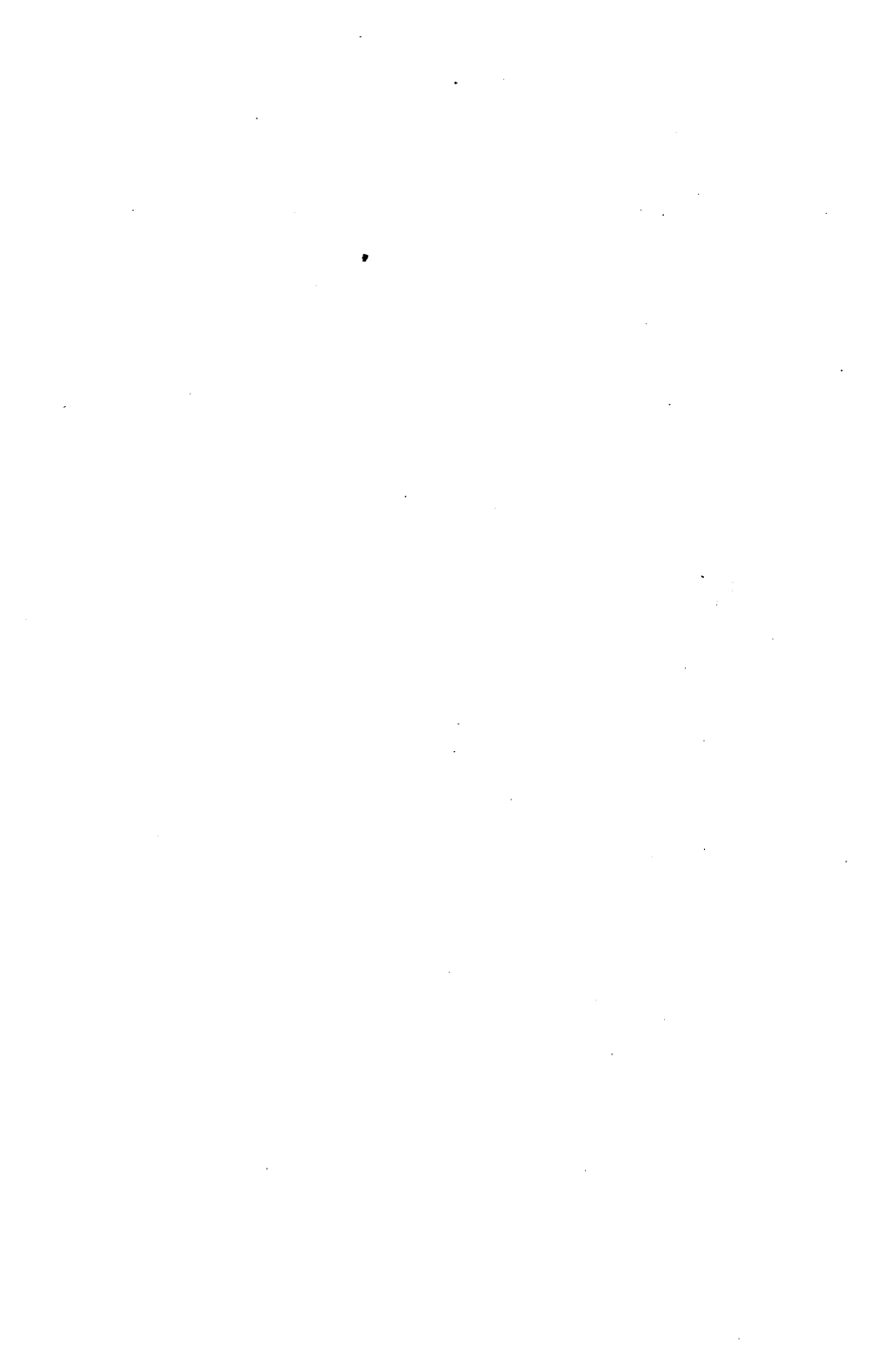
Ramapatnam

Ramapatnam is called a Missionary Paradise with its beautiful compound of one hundred acres blessed with cooling breezes fresh from the Bay. The Theological Seminary is a great attraction to all tourists. We also took delight in the boarding school in Mrs. Heinrich's care and the first class dispensary, where we have long supported a doctor or trained nurse, who cares for the wives and babies of the Seminary students. The wives take Bible courses with their husbands and the nurse conducts classes in hygiene and physiology, teaching the women how to care for their homes and children.

Secunderabad is the central station of our Deccan mission, and by invitation of Dr. Ida Levering, whose husband was in charge of this station assisted by Rev. and Mrs. Hopkins, we found a missionary party of ten awaiting our arrival, including our faithful Mennonite friends. They had come from Palmur, Nalgonda, and Sooriapet, fifty, sixty, and eighty miles by bullock-carts and on bicycles. With this congenial company we spent many happy, helpful hours in conference on missionary matters with reference to our schools and the hospitals at Palmur and Nal-



Graduate Nurses, Kityang Hospital, S. China



gonda. By special invitation from Dr. Timpany an enjoyable trip was made to Hanamakonda, where the Victoria Memorial Hospital was in process of erection. The doctor's long service as physician and friend has opened thousands of homes to him, and the people gave generously toward the hospital building.

Our flourishing boarding school at Secunderabad, conducted by Miss French, accommodates the older pupils from other Deccan stations. One day was given to Hyderabad, Mohammedan headquarters, where we indulged in elephant rides and rambled through the Nizam's summer palace, lunching in the royal dining-room. The harem apartments outside were in sharp contrast to the elegantly furnished palace, and would accommodate the Nizam's three hundred or more concubines. As there was no woman of just his rank, the Nizam had not married. He had visited England, been knighted by Queen Victoria and was very loyal to the English Government.

The memory of an evening service in the chapel, stays with me. There were brief talks by missionaries and native workers, full of appreciation of what the Christian women of

America have done for India, the customary garlanding and sprinkling of rose-water followed, then a costly and aromatic ointment used by Rajahs was put on the hand of each one of us, and immediately the house was filled with the odor of the ointment. The scene at Bethany came to mind—when Mary with the costly spikenard anointed her Lord, who had raised Lazarus from the dead. It seemed to me like the anointing by these grateful Telugus of the mission societies whose representatives as missionaries are giving new spiritual life to multitudes in India.

Homeward
Bound

On the homeward journey, stops were made at Bombay and Marseilles, with a week in Paris and two weeks in London. The week in Paris, with Pastor Saillens and his interesting family, gave us an opportunity to study the French mission, in which our Woman's Society has always had a share. At that time, eight Bible women—two of them in Paris—were carrying on Thursday and Sunday schools, with house-to-house visitation in different cities of France. One evening was spent with Pastor Saillens' church at Rue Meslay (now at Rue de Lille in charge of his son-in-law, Pastor Blocher). Our

French brethren and sisters received us most cordially, and one brother kindly offered his limousine to take us next day to Versailles, where we wandered over the grand old palace and National Museum, studying French history with our scholarly guides, Pastor and Mrs. Saillens. The Louvre, Luxembourg Pantheon and other artistic and historic places were also enjoyed with Mrs. Blocher, while at Notre Dame, we witnessed the setting apart of 200 young priests for foreign mission work. Oh, that the Protestant churches in America might be blessed with similar scenes!

We reached home in time for our annual meetings in April, full of enthusiasm over the work already accomplished by Baptist women in the Orient. For months, and even years, following that trip, it was our greatest privilege to share the information and inspiration gained with the home churches, and to urge the sending of many more young women for the greater work awaiting us in years to come.

FIFTH DECADE

1911 - 1921

CHAPTER V

NEW WORLD MOVEMENTS

"UNION" THE SLOGAN OF OUR FIFTH DECADE

**The National
Missionary
Jubilee**

Never did Woman's Work in Foreign Missions face a brighter or more inspiring day than at the opening of our Fifth Decade in January, 1911. The Interdenominational Jubilee was sweeping across the continent from the Pacific to the Atlantic. Just fifty years before, the Union Society was organized in New York, under the leadership of Mrs. T. C. Doremus, the Elect Lady of this greatest woman's movement of the Nineteenth Century. Started on the eve of the Civil War, opposed at first by the clergy, without financial backing, it had come to embrace forty mission boards with over fifty-seven thousand societies and auxiliaries in the United States and Canada. It was felt that the time had come for a national celebration, and foreign mission boards of all denominations entered heartily into the plan. The Central Committee on Mission Study inaugurated a splendid campaign, which was entitled "*The Woman's National Missionary Jubilee.*"

It was proposed to hold as many Jubilee conventions as possible in the large and centrally located cities and towns of every state in the Union. Many drawing-rooms were opened and special invitations sent to women unaccustomed to attend missionary meetings. The objective was threefold: to give to Christian women a better knowledge and broader conception of this great work to which the Master has called us; to deepen the prayer life by forming prayer groups or leagues in the churches; and last, but not least, to honor our Lord with a Jubilee offering of one million dollars, an offering of love, to be used in the salvation of women and children in non-Christian lands. This was not a great gift when we realize it was to be divided among five hundred million Christless women.

The first meeting was held in Oakland, California, October 12, 1910, and was followed by similar gatherings in fourteen other cities of the West. After a pause for Thanksgiving and Christmas weeks, the Jubilees were resumed in the South and East, sixteen in all, and reached the climax in New York City in April, 1911. Everywhere the largest churches were filled, session after session, with many



Ma Saw Sa, F. R. C. S.
Dufferin Maternity Hospital, Rangoon, Burma

overflow meetings, and the audiences were swayed by a new world-wide vision brought by missionaries fresh from their fields of labor, who urged that a larger force of missionaries be sent, new schools and hospitals opened, and better equipment provided for those already established. Brief and bright addresses were given at the luncheon hours, and missionary pioneers were presented as guests of honor. At denominational rallies, stirring appeals from board officers and other home workers, brought generous pledges for special objects. Women who had before given but small amounts, took the full salary of a missionary, and in some places from one to three thousand-dollar gifts were secured for special buildings. Over three hundred thousand dollars were given in the Baptist denomination, for permanent memorials of the Jubilee in buildings and endowments.

The Baptist Board of the West established a permanent building fund. A similar fund had been started by the Eastern Board in 1904, and after the first year's experiment the question was asked at the Secretaries' meeting, "Shall we continue the Building Fund?" Our wide-awake Pennsylvania Secretary, Harriet

Newell Jones, replied, "Yes, indeed, I have never known in my state such enthusiasm as our women and girls have shown in taking Building Fund shares." Several years our Treasurer, Miss Alice Stedman, reported twenty thousand dollars received, and the fund was continued for six years.

Great emphasis was laid on the Mission Study Class and the importance of introducing mission stories into the Sunday schools. The study book for the year, "*Western Women in Eastern Lands*," was prepared by Mrs. Helen Barrett Montgomery with special reference to the Jubilee, and over one hundred thousand copies were sold. It was a review of woman's organized work from the beginning of the century, with thrilling word-pictures of the terrible condition of women under the Oriental religions.

The note of prayer was everywhere the deepest undertone of the meetings, and to answered prayer we attribute the great success of the campaign.

**A Baptist
Union**

The merging of the Baptist and Free Baptist missionary work was one of the most significant union events of the year 1911. There were differences in

the organization of the Free Baptist Woman's Society, also some legal matters to be adjusted before they could unite with the W. A. B. F. M. S. A few years later this was happily accomplished, and it was our privilege to extend, in 1916, a most cordial welcome to our Free Baptist sisters. Letters of greeting from our President, Mrs. Montgomery, and a delightful message to the Free Baptist girls from Miss Alma Noble, Secretary of the World Wide Guild, were greatly appreciated. Thus a most interesting field, Bengal-Orissa, was added to our foreign schedule with a group of efficient women missionaries. We invited them to share with us the larger work for women in the other countries of the Orient — Japan, China, Philippine Islands, Burma, Assam, South India.

Bengal-Orissa is a district of India southwest of Calcutta, on the Bay of Bengal, between our Telugu mission and Assam, with a population of four million. The Free Baptist mission came to us in fine condition. Bala-sore, the chief city in the district of Orissa, is the oldest station with the largest work. Here, and in four other large cities, Midnapore, Bhimpore, Jellasore, and Santipore, the wom-

en carry on many lines of work—educational, industrial, evangelistic, and medical. At Bala-sore is the Sinclair Orphanage, where between eighty and one hundred children and young people are mothered and trained for Christian service. Fourteen zenana teachers go regularly into one hundred and seventy-five Hindu and Mohammedan homes, where they have between two and three hundred women as pupils. One Hindu father even asked to have a Sunday school held in his house. Bhimpore is a centre of work for Santals, who are agriculturalists and animists, and become Christians more readily than do the Hindus and Mohammedans. This mission has been singularly blessed, and many have been added to the churches.

A careful study of the Bengal-Orissa field cannot fail to interest the women in all our churches and we thank God for the privilege of working together as a "United Baptist Denomination."

UNION OF EAST AND WEST

The event which stands out with special prominence in this fifth decade is the union of the two Woman's Baptist Foreign Mis-

sionary Societies. In January, 1913, a committee composed of ten members of the Woman's Boards and five men representing the Northern Baptist Convention met in Rochester, N. Y., and outlined a plan for the formation of One Woman's Baptist Foreign Mission Society. Under this plan the Society was to be organized in two departments; the Foreign, with headquarters in Boston, to care for the work on the foreign field, and the Home Administration, with headquarters in Chicago, to carry on the promotional work in this country and to raise the annual budget. The entire field in which the society operates was divided into ten districts, each of which was to be responsible for the development of its own territory, and for a definite part of the work in the foreign field.

The plan was approved and adopted by both Boards, each of which proceeded to appoint sixty delegates to a meeting called for May 17-19, 1913, in Detroit, Michigan, for the purpose of effecting the unification of the two societies. At this meeting a constitution and by-laws were adopted, and the following officers elected: President, Mrs. W. A. Mont-

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gomery; Foreign Vice-President, Mrs. M. Grant Edmands; Home Administration Vice-President, Mrs. Andrew MacLeish; Recording Secretary, Mrs. T. E. Adams. Mrs. Edmands resigned and Mrs. Henry W. Peabody was elected Foreign Vice-President. The executive officers of the new Society were: Foreign Secretary, Mrs. H. G. Safford; Treasurer, Miss Alice E. Stedman; Home Administration Secretary, Miss E. Jean Batty; Field Secretary, Miss Ella D. McLaurin; Publisher, Miss Frances K. Burr. The Board of Directors was composed of two representatives from each District, chosen by the District; seven members at large, chosen by the Society, and the President, Vice-Presidents and Recording Secretary. The first Annual Meeting was held in Boston in 1914, and was a very happy occasion. This movement has resulted in unity, efficiency, economy, denominational co-operation, enlargement of the work, and the development of many Baptist women hitherto untouched and uninterested. The fact that there is one great Society behind our missionaries has encouraged and developed a bond of sympathy among them.

**The World
Wide Guild**

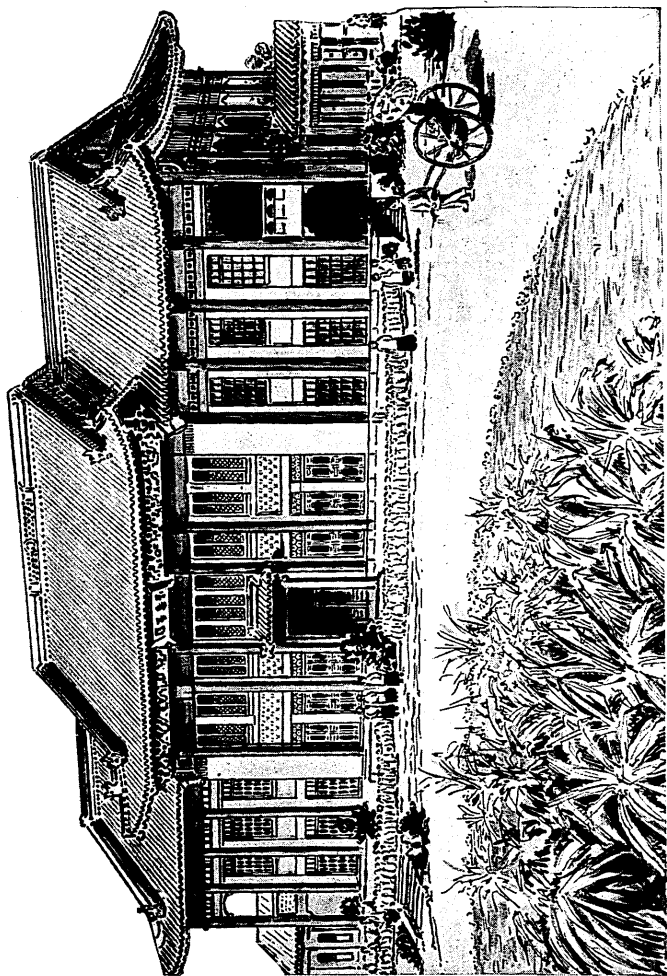
One of the earliest problems of the new Society was the evolution of a unified plan of missionary organization for the girls and young women of the denomination, to replace the many varieties of young women's missionary societies then in existence. Such a plan must be broad in its scope, yet capable of application in the local church. The idea of a National Guild, with local chapters in the churches, was decided upon. Its name, The World Wide Guild, indicated the breadth of its missionary reach. The Woman's Home Mission Society was invited to unite with the Woman's Foreign Society in this organization, which it did, the World Wide Guild thus becoming our first union organization.

The plans were put into operation in September, 1915, with Miss Alma J. Noble as executive secretary, and Miss Helen Crissman, added a little later, as field secretary. At that time there were listed 589 young Women's Missionary Societies in the territory of the Northern Baptist Convention. In 1920 there were nearly 3000 Guild chapters with a combined membership of over 33,000 girls. The work was organized through the districts on

the lines of the Woman's Society, with a Guild secretary-director in each District and State, and in most of the Associations. The girls assumed responsibility for certain missionaries on the Home and Foreign Fields, whose salaries they raised, and for whom they worked and prayed. They also entered upon earnest mission study along broad and comprehensive lines. One of our Guild girls went out in 1916 as a missionary to Japan. Others have since followed. The spiritual growth of our Guild girls has been one of the richest results of the whole work.

**The Children's
World Crusade**

A farmer in one of our Eastern states was often asked what method he used in producing so large and splendid a flock of sheep. He always replied, simply, "I take care of the lambs." As soon as the World Wide Guild was fully established, the Home Administration Department turned its attention to work for the children along somewhat the same lines. The result was the Children's World Crusade, taking the name and something of the spirit of devotion from that first Children's Crusade of long ago. It also was established upon union lines of work, the Woman's Home Mission Society



Proposed Building, Ginling College, Nanking, China

uniting with the Woman's Foreign Society in its conduct. The organization was launched in 1917 with Miss Mary Noble as executive secretary. It provides for the mission study and needs of boys and girls under twelve years of age, who are divided into three groups, as follows: the Crusader Companies, including boys and girls from nine to twelve years; the Heralds' Bands, from six to nine; and the Jewel Bands, those under six. The Crusaders use the Junior Study books, on which special programs are prepared for their use; the Heralds are provided with programs adapted to them, usually based on the Special Interest to which their money is given.

Their gifts are designated to work for children, kindergartens, day nurseries, orphanages, sick babies, etc., all carefully chosen and having leaflets printed about each. These Special Interests transform the gifts of the children from a collection, into a means of expressing their interest in, and their desire to help, actual people with whom they are getting acquainted.

Through all the fascinating helps and efficient methods, the underlying aim of the

work is the development of a sense of gratitude and obligation to God, and a spirit of love and helpfulness to others.

THE JUDSON CENTENNIAL

Five years before the Centennial date, the Burma Conference and Convention appointed a committee of fifteen, who, in conference with the executive committee of the A. B. F. M. S., should plan a celebration worthy of this most important event in Baptist history.

The home program provided mission studies for Sunday schools, young peoples' societies, and study classes. One hundred missionary societies working in Asia were invited to send representatives to Burma, and plans were carefully laid for deputations from America, who should make the world tour of our mission fields, reaching Burma in December, 1913, to have a part in the celebration. The main party of tourists sailed from San Francisco August 26th, conducted by Rev. J. V. Latimer of Huchow, who was returning to his field after home furlough. It consisted of representative Baptist pastors, a pastor's wife, two laymen, three women of the Western Society and three of the Eastern, and one Free Baptist

friend, everyone an active Christian worker and full of enthusiasm for missions. We doubt if a more congenial party ever made so extended a tour together.

Japan

Only two weeks in Japan would have been disappointing had it not been for the wonderful schedule planned by our guide, Dr. John L. Dearing, which included the principal cities of the Empire, temples and tombs galore and missions of all denominations. Leaving the steamer at Yokohama, the Doctor took us at once to Kamakura to see the Great Buddha, which is considered the most complete work of Japanese genius in regard to art and religious sentiment,—a gigantic divinity of bronze, which in form and figure symbolizes the central idea of Buddhism, calmness and serenity, typical of the dreamless Nirvana.

In what delightful contrast were the scenes of that first afternoon at the Mary Colby Home School at Kanagawa, where over one hundred wide-awake, up-to-date Japanese girls are intent on gaining an education to prepare them for active Christian lives. For eighteen years 34 Bluff, Yokohama, had been the happy home of this school, but the grounds

were so limited and the school had become so crowded, it was necessary to make a change, and in 1910 the school was removed to Kanagawa. Miss Converse describes the change: "With tender regrets we left the dear old place, but how can I describe the new! Location ideal, air pure and invigorating, views of sea, valley and peerless Fuji soul-filling, the dormitory so planned that not a room escapes the sunshine."

The Baptist Tabernacle in Tokyo had a few weeks before been destroyed by fire, and Rev. William Axling and the building committee were making plans for a more commodious Tabernacle, which would provide an institutional church and Baptist centre of work. The new Tabernacle was completed in 1915 and has served just the purpose contemplated. The various lines of work for women and children, superintended by Mrs. Axling and her efficient helpers, include the following: Day Nursery, Garden of Love Kindergarten, Bible classes for women, night class for business women and woman's English class.

New Buildings Special interest centered about new buildings. We found Miss Mead at Osaka with her Bible School in a new

house on a roomy compound, but it was evident that two more houses were needed to complete the plant for this growing school. We rejoice to know that the need has been supplied.

"The fulfillment of a dream of twenty-five years" was the testimony of the Thomsons in telling the story of the two new buildings at Naha, Liu-Chiu Islands. In this city of 50,000 the church had for years worshipped in a native house, and the Aikwa — kindergarten—had been in cramped quarters. Both buildings were dedicated at the same time. The church seats five hundred, is lighted by electricity, and the kindergarten is most prosperous.

Our last full day in Japan was spent with Captain and Mrs. Bickel, and Rev. and Mrs. Frank Briggs on the Gospel Ship cruising through that wonderful Inland Sea, appropriately called "The Lady with a Thousand Jewels." At Setoda, one of the large islands, we left the ship, climbed the steep hill and held a social and religious service with the Christians and leading people of the place. It was very evident that Captain and Mrs. Bickel had won the respect and love of their island

parishioners. A few hours in Himeji gave an opportunity to see the splendid new school building which bears the name of our beloved Honorary President, Sarah C. Durfee. The missionary teachers accompanied us to Kobe, where Rev. and Mrs. Foote gave a farewell reception to the party, after which we bade our missionary and Japanese friends a reluctant good-bye and took the steamer for China. Two months later word came to us in Burma of the death of Miss Kidder, one of our first missionaries to Japan, founder of the Tokyo girls' boarding school. Four years later, Miss M. A. Whitman, her associate for thirty years, passed away. In thirteen months, from December, 1916, to January, 1918, four of our most gifted leaders in Japan were called to higher service: Dr. John L. Dearing, Captain Luke Bickel, Miss M. A. Whitman, and Rev. Frank Briggs.

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CHINA

On reaching Shanghai a deputation from the Baptist College, President White and members of the faculty, were among the first to welcome us, and we motored to the College,

eight miles out of the city, and spent a day of delights at this institution, one of the brightest spots in the Baptist mission. The College buildings are charmingly located on the waterfront. There were about two hundred students in all departments; the number is constantly increasing and the college is sending out educated Christian leaders every year. At dusk, returning to the hotel, we indulged in a dream of the Union Christian College for girls to be opened in Nanking.

Central China Next morning we started on a steamer trip of six hundred miles up the Yang-tse River, which brought us to Wuhan (the three cities), Hankow, with four hundred fifty thousand population, where the London Missionary Societies and the Wesleyans have strong missions; Hanyang, the headquarters of the Baptist mission; and Wuchang, the political centre and home of the Vice-President of the Republic.

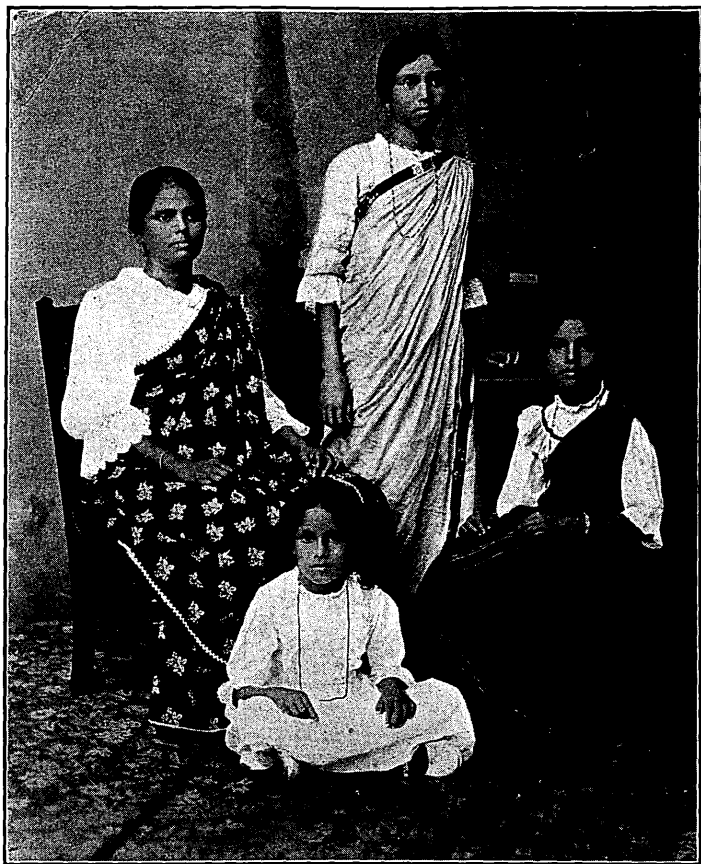
When Dr. and Mrs. Adams opened the mission in Hanyang they turned to the Woman's Board for helpers. Miss Crowl and later Miss Cody were sent to start a Bible school for Chinese women, and to visit in the homes; Miss Roeder to superintend the fifty-five girls

in the boarding school. When Dr. Huntley's hospital was completed, his appeal for a physician and nurse was answered by Dr. Emilie Bretthauer and Miss Jennie Crawford. A substantial school building, an attractive house for the ladies, and a large hospital ward for women were provided. Dr. and Mrs. Adams won the hearts of the Chinese, built up a church of five hundred members, and today around Dr. Adams' grave on the hillside, the Christians frequently gather and hold religious services.

**A Hospital
Scene**

Our hearts were moved to see and hear of women and children won to Christ through the hospital. A poor blind girl of twelve years, whose stepfather would not have her in the house because she was of no use, was put on the street to beg. Sitting through the long winter days, her feet were frostbitten and began to decay. When brought to the hospital it was necessary to amputate them. This dear child, without eyes or feet, was told of the Saviour who loved her, and lay on her cot with a smile, singing, "Jesus loves me, this I know, for the Bible tells me so."

Soon after our visit, the intensive policy of



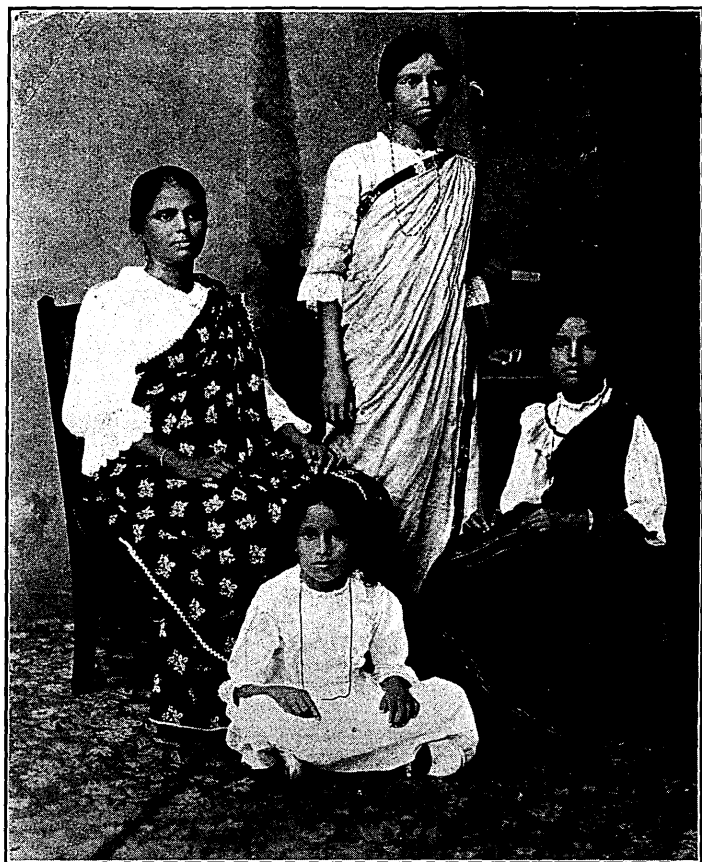
Rachel Bose (Head Teacher) and her daughters
Midnapore, Bengal Orissa

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the General Board led them to pass the Han-yang station to the London Missionary Society, and our missionaries were transferred to West China, where there was great need of reinforcement. A girls' boarding school was opened at Yachow. Dr. Bretthauer and Miss Crawford established the Woman's medical work at Suifu. A generous gift from one of our noble women of the Central West, provided the new building for Dr. Bretthauer's hospital.

Nanking

Coming down the Yang-tse River we left the steamer at Nanking, and, under the escort of Dr. Worth Brown, wandered through that old historic city. It is the second largest of the walled cities of China, and it is twenty-seven miles around the wall. The Viceroys yamin, the Ming tombs, the tablet of Confucius on the hill, the old examination halls, the Drum Tower, the Union University Plant, and the Presbyterian and Methodist girls' mission schools were a few of the many interesting places visited. Thirty thousand of the old examination halls are still standing, each three by four feet, where for three days and two nights men of all ages struggled with the Con-

fucian classics, these examinations being the only avenue to political positions. In 1905 an edict issued by Yuan Shi Kai swept away this old system which had gone on for twelve centuries. Temples were gradually cleared of idols and converted into schoolrooms, where western learning was taught. Another movement of the New China was the opening of schools for girls, which relegated to the past that old teaching of Confucius: "Women are indeed human beings, but of a lower state than men and can never attain to equality with them. The aim of woman's education, therefore, is *perfect submission*, not culture nor development."

In Nanking is the Language School, where new missionaries spend a year or more in the study of Mandarin. Here the Ginling (Union) College for girls was opened in 1915, which gives great promise for the future.

East China Our travel schedule included six of our mission stations in East China, Kinhwa being omitted with regret because of its isolation. For many years the Misses Righter, Minniss and Relyea carried on the girls' schools and Bible woman's work at Kinhwa, and Miss Relyea still "holds the

fort." The Pickford Hospital in charge of Dr. Charles McKenzie was the gift of a daughter in memory of her missionary mother, and now has an American trained nurse.

Ningpo was the first and is perhaps the strongest Baptist mission in East China. Here is the Sarah Bachelder Memorial School for Girls, which won our admiration, but is so crowded with pupils that more room and better equipment must be provided. Being entertained in the home of Dr. and Mrs. Grant, we had an opportunity of studying the work of a truly Christian hospital. We attended morning prayers, a ward where twenty-five men were lying on their cots, each with a Bible in hand, all singing Gospel hymns heartily, and repeating Scripture. That wonderful Chinese memory! Mrs. Grant invited one of the Doctor's assistants, who was converted in the hospital, to her reception room and asked him to give us a sample of what he had memorized. He began the Sermon on the Mount in Chinese, going on and on for fully twenty minutes with the three chapters in Matthew.

An American trained nurse was the greatest hospital need, and as our party passed out of the ward, we tarried in an ante-room for special

prayer that this need might be supplied. The following year Miss Harriet N. Smith was sent and later, when Dr. Grant left on furlough, she carried the work successfully with the aid of the Port doctor and the Chinese assistants.

Mrs. Grant took us into several wealthy homes. In one the daughter-in-law led us through nearly one hundred rooms with elegant furnishings. In one room we were treated to a dainty repast eaten with chop-sticks.

Mrs. Grant was for years in delicate health and passed away in January, 1919. Her husband wrote: "The success of the evangelistic work, both in and out of the hospital, was largely due to Mrs. Grant's Christly ministries."

Hangchow Hangchow, capital of Chekiang Province, is one of the most important and beautifully located cities of East China, with a population of eight hundred thousand. Here is our Union Girls' School, Northern and Southern Presbyterians and Baptists united, where Miss Nourse and Miss Daisy Woods were then connected with the high school department, which is a feeder to Ginling Christian College. Miss Ellen J.

Peterson was later added to the high school staff.

Our girls' boarding schools at Huchow and Shaohsing are of intermediate and grammar grades and those who wish to take the high school course go to Hangchow. Our aggressive missionary, Miss Mary Jones, has added an entirely new feature to woman's work in Huchow, the School of Mothercraft. It is the only school in the Orient offering practical courses in economics to married women, also teaching the three 'Rs' and the Bible. In the past centuries no mature Chinese women have had such an opportunity offered to them.

At Shaohsing Miss Alma Pitman, our trained nurse, has proved herself invaluable to Dr. Frank Goddard's hospital, caring for the sick and training native nurses. Mrs. Nasmith was in charge of the boarding-school, and the evangelistic work within and without the city, was cared for by Miss Marie Dowling and Mrs. Ufford.

Shanghai In China all roads lead to Shanghai, and at intervals between Central, East, and South China, we enjoyed the wealth of interesting things in this Cosmopolitan Coast City. Among them were

St. John's Episcopal College, which compares favorably with the best colleges in America; the ideal McTyere Girl's School under the Southern Methodist Board with two hundred fifty students; the strong work of the Southern Baptists; the Y. W. C. A.; Miss Bonnell's Door of Hope, a rescue home for Chinese girls; and delightful receptions at Mrs. Stafford's, where we met prominent and gifted Chinese women engaged in Christian work.

**The
Philippines**

A happy two weeks sandwiched between East and South China were spent in the Philippines. The less said the better about the trip on a small Chinese boat from Hongkong to the Philippines, but we advise all who visit the islands to travel by the large ocean steamers. At the Custom House, in Manila, a Presbyterian missionary greeted us and after a short auto ride took us to the Iloilo boat. The party felt very much at home when they reached Iloilo and the missionaries' homes were thrown open to them. Dr. Ralph Thomas took two of his "mother's friends," as he called us, to his home, charmingly located on the Bay near the Union Hospital. Too much cannot be said in praise of the hospitality of our blessed missionaries the

world around, but it should be understood that the deputation plan included proper compensation for entertainment everywhere.

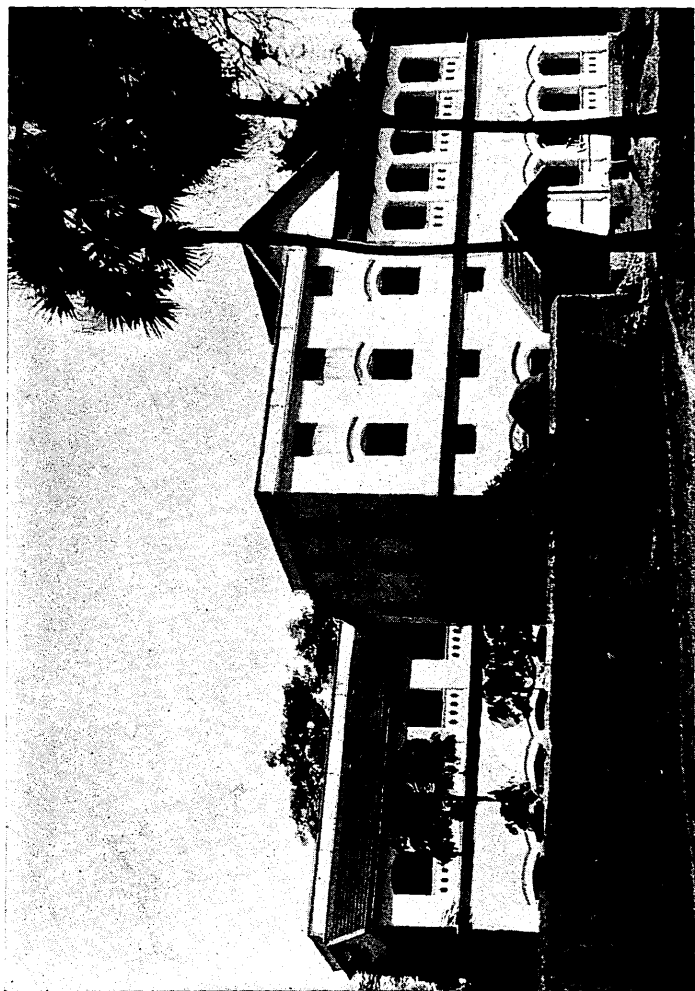
Miss Anna Johnson, at the head of the Bible Training School, gave a reception the first evening, where we met the forty-five young women who are doing a wonderful evangelistic work under her direction. The girls' academy was near with forty students. A few years later this school was closed and a fine new hostel has been substituted for girls attending the Government School. Sunday morning a telephone call took the Secretary and her friend to the Boys' Industrial School with five hundred sixty pupils, and after the service seven were baptized by Mr. Valentine. Monday there was an opportunity to study the industrial work of the boys. Messrs. Valentine and Rose and their lady assistants are to be congratulated on the success of this great mission plant.

The Christian Hostel is a marked institution in the Philippines where our Government has provided excellent public schools. Two days at Bacolod, on Negros Island, gave an insight into the plan. At the Girls' Hostel Miss Whelpton mothered twenty or more girls

from first-class families, and fifty boys were gathered into a Christian home under a missionary of the General Board.

Capiz is eighty miles from Iloilo and one of the most attractive of our mission stations. To accommodate the party the conductor stopped the train just back of the Home School Compound, where Miss Suman, Miss Nicolet, and fifty "little Brownies," dressed in new suits made by the older girls, were standing on the cliff. All meals for the party of twenty-two were served at the School, where the girls did the cooking, and such good food! Three miles from the school is the beach house built of bamboo with nipa roof, one hundred twenty-eight feet long and forty-five wide. This house is a delightful resort for the children in the hot season. We thank God for Miss Suman's work, for the hospital where Miss Nicolet was training her Filipino nurses and for the fascinating kindergartens.

Returning to Manila, autos driven by missionaries awaited us, and a five-hour drive was enjoyed, after which all dined together at the Manila hotel, which Mr. Latimer assured us was the finest hotel east of New York City. Later we went to Bilibid, the model prison,



Girls' High School, Nellore, S. India

where three thousand prisoners have the advantages of a truly reformatory prison. Before the sailing of our steamer, we found time to visit the Presbyterian and Methodist missions, which have been so signally blessed and have gathered thousands into their churches.

South China “Swatow and the Ashmores”
have been familiar words in Baptist households ever since Dr. William Ashmore opened the first Baptist mission in South China. After crossing the Bay from Swatow City to Kakchieh, the charming mission compound, our first vision was inspiring. Long, orderly rows of young people lined the walk from the landing, up the hill, each division with its banner,—Theological Seminary, Boys’ Academy, Day schools of boys and girls, then a long vacant space with the banner—Girls’ Boarding School, closed—and last the Woman’s Bible School. The closed school, occasioned by the illness and home-coming of the teacher, was the one shadow on the picture. This was the school for which our beloved Myra Weld gave her life. Just before her death she wrote:

“What do you suppose is the prettiest sight in all China? Eighty happy school girls in

their finest jackets, with hair as smooth as satin and faces bright with New Year hopes. Best of all, they are mine to love and help, and, dear sisters at home, they are yours. Could you see them you would be proud of your adopted daughters." Three years later the school was reopened by Miss Mabel Culley and Miss Helen Fielden, who returned to China after furlough. We chanced to be in time for the dedication of the Bible School building, where Miss Sollman and Miss Traver are engaged. At this service Mrs. Mary Scott Waters read a most interesting historic paper and some of the older Bible women took part.

The medical work under Dr. Anna K. Scott, who had just welcomed her granddaughter, Miss Mildred Scott, stirred all our hearts.

Kityang, Chaoyang, Chaochowfu, Ungkung were also visited. We turned from South China thanking God for the Ashmores, senior and junior, for Dr. and Mrs. Partridge, and for all the noble band of men and women who are devoting their lives to this beloved South China Mission.

BURMA

“Thanksgiving and consecration” were the keynotes of the celebration in Burma. In 1825, twelve years after Dr. Judson reached Burma, there were eighteen church members. In 1913 there were sixty-five thousand, six hundred twelve; seven hundred twenty-three schools enrolled twenty-six thousand pupils, and in this education work the Woman’s Societies had taken a prominent part. In proof of devout thanksgiving a movement was inaugurated to raise Rs. 100,000 for educational and evangelistic work and to secure through an evangelistic campaign, one hundred thousand new church members by November, 1913.

**The First
Session in
Rangoon**

An unavoidable delay in Singapore made our steamer late in reaching Rangoon, and we were hurried at once to Cushing Hall, where the Convention had begun. The hall was filled to overflowing and hundreds were standing outside at the long open windows. The audience arose and welcomed us amid the waving of handkerchiefs and continued applause. Back of the platform was a map of Burma with the words, “Burma for Christ,” and on the wall at

the right and left were quotations from Judson: "The Prospects are as Bright as the Promises of God"; "A Ruby shall Glow in the Saviour's Crown." Missionaries who had brought greetings from our own and other denominations, occupied the platform with native pastors in their picturesque costumes.

The Burma Committee had planned three days of meetings in Rangoon, in Moulmein, and in Mandalay. Topic for the first day, The Look Backward; second day, The Look Forward; and the third day to be given to visiting the missions.

The opening address by Rev. D. A. W. Smith, D. D., was a fitting eulogy of Adoniram Judson and an able resume of the century's work. It was a cause of sincere regret that Dr. Edward Judson of New York City could not be present. The announcement that a cablegram had been received from him was greeted with hearty cheers: Centennial Greetings, Revelations 11:15—"The seventh angel sounded and there were great voices in heaven saying, 'The Kingdoms of this world are become the kingdoms of our Lord and of His Christ and He shall reign forever and ever.'" A cablegram was received later from the Pres-

ident of the United States,—“On the occasion of the Centenary of the Baptist missions in Burma I offer to the Convention my congratulations on the good work which this important religious denomination has done in Burma during the past one hundred years. You have my sincere wishes that still further success may attend your future Christian endeavors.”—WOODROW WILSON, Washington, D. C., December 11, 1913.

A most unique and charming number of the first day's program was Reminiscences of Dr. Judson by Five Little Girls: Sarah Stevens (Smith), Mary Brayton (Rose), Julia Haswell (Vinton), Susan Haswell and Sarah Stilson; also a paper by the late Rev. Edward O. Stevens.

Second Day
The Look
Forward

The address of the Chairman, Dr. Hascall, and the papers of Mr. Frank Phinney and Miss Anna Fredrickson on “The Needs of Burma,” were full of information and eloquent appeals for a larger missionary force for the task of winning Buddhists to Christianity. They called for fifteen missionary families and ten single women as the minimum number needed at once. In the afternoon was the largest

gathering of all, when Sir Harvey Adamson, Lieutenant-Governor of Burma, presided, and nearly a thousand were unable to gain admission.

**Notes from the
Lt.-Governor's
Address** "Burma owes a great debt of gratitude to Adoniram Judson not only as missionary, but as student and scholar.

He laid the foundation for a scientific study of the Burmese language and prepared the first dictionary, which is today the chief authority on the Burmese language. His other monumental work is the translation of the Bible. His school in Moulmein was the first of the net-work of schools which has spread throughout Burma by the enterprise of the American Baptist Mission. The part America has taken in educating the Burmese and uplifting the backward races, has been a noble work for which the British Government must always be grateful. As missionary, scholar, and teacher, Adoniram Judson was first in the field and his name will ever stand among the greatest of the prophets of Burma."

**Third Day
Visiting the
Missions** A group of forty or more were taken to Insein and introduced to two hundred young men at the Theological Seminaries, Dr. Smith presenting the Karen students, and Dr. McGuire, the Burmese. Then came the Woman's Bible Training School, long and ably conducted by the Misses Ranney and Phinney, after which

we visited the girls' school of four hundred pupils at Kemendine. The older girls gave a fascinating flower drill which at the end spelled the word "Welcome," and the younger classes and kindergarteners brought their exercises. Our President, Mrs. Edmands, expressed the pride and delight the Baptist women of America had always taken in this school, and beautiful bouquets were handed to her and to the foreign secretary. After breakfast, which was daintily served by our girls, we returned by train to Rangoon, stopping at the Vinton Memorial building to greet and listen to the songs of three hundred Karen boys and girls. At the Bible Training School, under Mrs. Rose, who has given her life to her beloved Karens, over sixty young women cheered us with their Scripture recitations and songs.

The afternoon was given to the Baptist Press, where Mr. Phinney and his associates took us over every department of this institution in its fine new building. Mr. and Mrs. M. Grant Edmands, wishing to make a Centennial gift to Burma which should be for the benefit of the whole mission, gave \$7,500 to the Mission Press for two linotype machines

for setting up Burmese type. This enables the Press to print Judson's Bible in a way to compete with less correct editions, also to provide many books and periodicals in a cheaper and better way.

Last on the third day's schedule was the Tamil and Telugu School with five hundred scholars in charge of Mrs. Armstrong and her able corps of teachers, and Miss Kate Armstrong's private school, where older boys and girls took advanced courses.

Moulmein Reaching Moulmein on Saturday, we had the rare privilege of a Sabbath in the old Judson city, where Revs. Bushell, Wiatt, Darrow, and our lady missionaries in charge of the English, Karen, and Burmese girls' boarding schools devoted themselves to us. The general program was similar to that in Rangoon with a different personnel.

A few special features. Saturday evening a reception was held at the Morton Lane School with grounds brilliantly illuminated. Here we met four Burmese Christian teachers, whose combined service totals one hundred years: Ma Shwe Me, thirty-five years; Ma Thein Mya, twenty-five years; Ma I, twenty-two



Mulalli Beatrice of Kanigiri, South India



years; and Ma Shaw Hman, nineteen years. In June, 1919, the Lieut.-Governor conferred upon Ma Shwe Me a certificate of honor and the gift of a gold watch in appreciation of her long and faithful service as teacher in the Morton Lane School. Miss Lizbeth Hughes, principal of this school, also received from Government the Kaiser-I-Hind medal, an honor richly deserved. At a mass meeting Sunday evening U. Shawloo, M. A., M. D., a graduate of Bucknell University, also of a medical college in Cleveland, gave interesting reminiscences of Dr. Judson. Rev. L. Ah-Syoo, pastor of the Judson church, read the story of his mother's life, Ma Lone Ma, prepared by herself, a woman eighty-five years old, whom he led to the platform and introduced.

Monday morning Rev. A. C. Darrow conducted the party to Mt. Pleasant, the former home of Dr. Ellen Mitchell, and to the newly acquired property paid for by the Talains, Rs. 15,000. At the dedication service this property was formally presented to the A. B. F. M. S., to be used as a hospital. The Ellen Mitchell Memorial Hospital, with an American physician and nurse, and a Talain nurse

trained in America, is today one of the brightest lights in the Moulmein mission.

Visiting Day Visiting Day in Moulmein began with a rally of the five mission schools on the Judson Compound — eighteen hundred boys and girls with their teachers in their varied and brilliant costumes. This was an inspiring sight, and each school gave an interesting exhibition.

One of the most tender memories of the whole series was the excursion to Amherst, when at least two hundred visited the grave of Ann Hasseltine Judson. Fitting words were spoken by Drs. Mabie and MacArthur, and others. Dr. Carey's tribute closed with these words:

"The wings of the songstress of Moulmein were folded to rest on the rock at St. Helena, but the wings of the angel of Ava and Aunbinle drooped here on this sacred spot. May we go back to our homes to be better men and women for the memory of that beautiful, devoted life."

Six school girls bore a garland of green studded with roses, and draped it around the graves of mother and child. "Asleep in Jesus" was sung, the benediction pronounced,

and, as the visitors turned away, each dropped a rose on the grave of Ann of Ava.

Pegu and
Toungoo

The special train which took us from Moulmein to Mandalay stopped for a day at Pegu, where by invitation of Rev. M. C. Parish, Methodists as well as Baptists welcomed us and gave cheering accounts of their work. Two full days were given to Toungoo, that Karen center, where Drs. Bunker and Cross, with many of our consecrated women, have given their lives to the work. Rev. C. H. Heptonstall and wife, also Rev. and Mrs. Crumb, now labor untiringly throughout that district. Our Methodist friends are in this field, and Miss Perkins, principal of the school at Thandoung, placed her school automobile at Mr. Heptonstall's disposal for the party. We can never forget the charming thirty-five mile drive to the mountain top. As we journeyed, entire villages of Karens came to the roadside, and grouped under bamboo arches, sang songs of welcome.

At Mandalay the buildings of the Boys' High School gave ample accommodations for all visitors and the "Gospel Tent" was used as a dining room, thus giving delightful fellow-

ship during meal time. Rev. and Mrs. McCurdy and Mr. and Mrs. Smith, in charge of church and school, were devoted in their attention and plans for the party.

Idol Worship

The following places were visited: Mandalay Hill, where legend says, Gaudama once stood and prophesied that this city should become a centre for the propagation of Buddhism, and thousands of rupees are annually expended to make it so; Kotha Daw with over seven hundred "Tables of the Buddhist Law" in as many separate shrines put up by King Mindon-Min as a work of merit; the King's Palace, still kept intact. It was a pleasure to have with us Mrs. Wilson of Providence, R. I., daughter of Dr. and Mrs. Rose of Rangoon, whose father had here held audiences with King Thibaw in the early days. It was feast day at the Arracan Pagoda, and crowds of worshippers were bowing before the old idol with their offerings. An attractive young woman with her offerings of flowers and gold leaf knelt beside a very old woman, who had no offering, and at once she shared her gift with the old lady. When we asked her later, "What does Buddha teach is the status of woman in this world?" she replied,

"Woman is better than a female dog, but not as good as a male dog, but through transmigration she may become a man." These scenes gave us a vision of the strength of Buddhism, such as volumes of missionary literature could not do. It was refreshing to turn to services in the Judson Church and listen to talks by native leaders, who pledged the Christian Community to a great forward work for Christ during the coming century.

Girls' Schools The girls' boarding schools were among the chief attractions in Mandalay. The Sarah Osgood Howe School has constantly increased in numbers and influence, and now has a flourishing high school department. Miss Parrott and Mrs. Elliott, like their predecessors, have been untiring in their labors. At the thirtieth Anniversary, observed in 1917, the Director of Public Instruction, unable to be present, sent regrets and expressed the high regard in which the school was held by Government and added in recognition of its divine leader:

*He has blessed us, He has watched us,
Through the thirty years of stress,
In the gloom of disappointment, in the sunshine of
success,*

*And today in humble gratitude, we ask Him still to
bless
For thirty years to come.*

In 1916 it was thought best by the Woman's Board to transfer the English School, in which we had taken a deep interest for years, to the English Church mission, most of the families being connected with that church.

Ava and Aungbinlé, in upper Burma, are places sacred in the history of our Burma Mission, and not far from Mandalay, Sunday morning, a large company went to Aungbinlé for service. The pretty chapel on the site of the second death prison was crowded from desk to door, and the service was most impressive. The hymns sung were written by the Judsons, Scripture reading and prayer were by Burmese pastors. The Chapel Sunday school was present and Mr. Fickes of the Judson party presented prizes for excellent work. It was the privilege of the writer to give a picture of her early life in a New England parsonage. "One Sunday morning, when I was about seven years old, father came out of the study with a paper in his hand, and bidding us children be quiet while he read to mother, he gave the heart-rending story of Judson's imprisonment

and how his beautiful young wife came every day to that filthy prison to minister to him. One day she brought the darling baby Maria and laid her at his poor, bound feet. From that day, Ann Hasseltine Judson was my ideal heroine, and foreign missions became a theme of special interest." Dr. Goodchild interpreted the meaning of the occasion in a heart-to-heart talk, and asked that we consecrate ourselves anew to the service of Christ. Dr. D. L. Jamison led in a prayer of consecration, the whole company kneeling with one accord. Coming out into the Chapel yard we were shown a model of the prison stocks and other instruments of torture, making the six months in that prison even more realistic.

Next morning a fleet of eight Burman boats took us to Ava, via Sagaing, where we took breakfast with Rev. and Mrs. Griggs and English and native officials. Crossing the Irrawaddy River, we reached the Ava shore, and we were impressed by the hundreds and thousands of Buddhist pagodas which line either bank and may be seen far into the interior. A temporary bamboo structure of the exact dimensions of the old prison, shielded us from the tropical sun as Mr. Griggs gave a graphic

account of the eleven long months of Dr. Judson's incarceration, and at the close held up a deed of this land, which the Governor of India had conveyed to the A. B. F. M. Society for the purpose of erecting a Judson Memorial. The estimated cost was Rs. 3200 (\$1,066.67). Dr. Sanders of New York City followed with an inspirational address, in which he said: "As I walked along the via dolorosa to this hallowed spot I asked myself, 'Am I really a Christian?' We give of our superfluity, of the fragments of our time, our jaded powers, our casual thoughts to the cause of Christ. I cannot utter a prayer or say more until I have made an offering. I ask the privilege of erecting this memorial to Dr. Judson." This generous gift came as a great surprise and was joyfully accepted. Later, another member of the party assumed for five years the salary of a native pastor, to be stationed here.

Mrs. Goodchild paid a touching tribute to that noble woman, whose wifely devotion had consecrated the ground on which we were assembled. She pictured her coming along the road in native costume that she might be less conspicuous than in foreign dress, her lovely curls brushed back into the smooth coil of the



Kindergarten, Huchow, China



Clinic Room, Swatow Hospital, Swatow, China

Burmese woman. She came bringing clothes and food for her dear one. Saya L. T. Ah Sou of Moulmein translated the addresses into Burmese. Memories of these meetings and the journey over the road consecrated by the sufferings of that noble prisoner of Christ, will abide with us until we enter the "Heavenlies" and meet with those blessed saints and with their Saviour and ours.

Returning to Mandalay, the large party divided and spent Christmas holidays with friends at different stations. A half-dozen went to Bhamo, where eight hundred twenty-one Kachins had gathered to attend the Kachin Convention. Miss Stella Rangon gave many years of service to the Kachins. A group of eight visited Maymyo and were entertained at the Shirk Rest House. This house was given by our beloved Mrs. Shirk of Chicago in memory of her husband, Milton Shirk, and is an inestimable blessing to tired and overworked missionaries. None failed to visit Henzada and Bassein, where Pwo and Sgau Karens and Burmese vied with each other in giving a musical welcome, to the great delight of the American guests.

Assam

Assam, which is called the Backward Province of India, is a little smaller than New England and has a half-million more population. One hundred sixty-seven languages are spoken, fifteen being used by our missionaries. Only five per cent of the people can read or write. The diversity of peoples and tongues, and the difficulties of travel present problems that call for courage and faith on the part of missionaries. A characteristic letter from Dr. Witter declared that it would be criminal for representatives of the Woman's Society to pass Assam by as most tourists do. The success of girls' schools at Nowgong and Gauhati had made the British Government enthusiastic on female education. Those who heeded this call were richly repaid by what they saw in Assam. The Garos were supporting their own pastors, providing their church buildings, and gathering hundreds of converts from more than one hundred village schools. The long, hard trip from the river to Tura deterred us from visiting that most interesting station, where Miss Bond and Miss Holbrook have labored so faithfully.

Rev. C. H. Tilden, our genial guide, took us first to Gauhati, where we were heartily

welcomed by Rev. and Mrs. Tuttle, Rev. and Mrs. Kamfer, and Dr. and Mrs. Witter, who are doing a splendid work among the students of Cotton College, and by our own representatives, Miss Wilson and Miss Holmes. Our woman's property at Gauhati had by mutual consent, been purchased by the A. B. F. M. S. to accommodate the missionary families, and the proceeds invested in a lot of eighteen acres for our boarding school and kindergarten. We were taken to the new lot on the hill, and, as we stood admiring the location and wondering how we could secure the money needed for buildings, a member of the party was asked to offer prayer that our Heavenly Father would graciously provide. After reaching Boston these facts were sent to one of our noble givers, and great was our delight to receive a generous check, which covered the entire cost of the attractive school house. Another gift in memory of a dear mother, provided three cottage homes for the girls, and we are indebted to New York State for the Emily Barrett Memorial Home for the missionaries.

Today Satri Bari — Garden of Girl Students—is one of our best equipped schools for girls in Assam.

**The Assam
Ox-Cart**

Travel by Ox-Cart! What fun it is for a few days or nights in a lifetime, but quite another thing when constantly indulged in. So we thought as we left the train at Chapermukh late at night, piled into the waiting ox-carts, lay down on the straw, and started at a slow jog for Nowgong. About midnight our driver fell asleep, which gave the oxen an opportunity to land us with a jolt in the ditch. No other cart being in sight, it was a relief when we spied a lantern in the distance and were greeted by our friend, Mr. Moore, of Nowgong.

Next day was set apart for the dedication of our Girls' Normal School Building. Rev. P. H. Moore and the missionary trio, the Misses Doe, Crisenberry, and Long, had prepared a fine program, an historical address by Mr. Moore, brief talks by missionaries and American guests, and two addresses by educated Hindu and Mohammedan gentlemen. Government, realizing the importance of education for women and girls, had made a generous grant toward the building. Purdah customs were strange to us, and as the occasion was the dedication of a *girls'* building, we were surprised on entering the Assembly Hall, to

find it filled with men. "Where are the girls?" was our first question. "In another room." "Where are the mothers?" "You will see them later." After the exercises closed, out on the school grounds we found twelve ox-carts closely curtained. When the last man had left the compound these Purdah ladies climbed out of the carts, entered the school-room and enjoyed the exercises given by the girls.

After this the American guests had a jovial elephant ride and next day resumed their ox-cart experiences. Golaghat and other stations were visited, and two brave women made the steep ascent to Impur, where Dr. and Mrs. E. W. Clark and others labored so long and faithfully. Our friends came back to urge that two single women be sent at once, a teacher and a trained nurse, to open a boarding department for girls in this field. The boys are well cared for in their Normal School.

Assam should have some of our best missionaries, well equipped buildings, and if possible, each station should have its mission automobile.

**A Month in
North and
South India**

The two divisions of the Judson party from Burma and from Assam were re-united in Calcutta and a full month was given to North and

South India. In ten of the great cities of North India we gazed upon some of the wonders of the world in art and architecture, studied the dire poverty of the masses, caught glimpses of the horrors of the Hindu religion as seen in the temples, looked upon thousands of worshippers in Mohammedan mosques, especially at Delhi, and mingled with missionaries of other denominations in their blessed Christian work.

In South India we visited ten of our Telugu stations and were most heartily welcomed everywhere. We note only new lines of work opened during this Fifth Decade in four stations.

**Erukala
Industrial
Settlement**

At Kavali, the station in charge of Rev. and Mrs. Bullard, we found the mission compound bristling with life. There were scores of huts in the rear and hundreds of strange looking men, women and children around them. Miss Grace Bullard gave us the thrilling story of this new work:

“One Saturday afternoon, in the field opposite our house, we saw a great company of queer people who we thought were gypsies, noisy and troublesome. Determined to know who they were, I took a teacher and

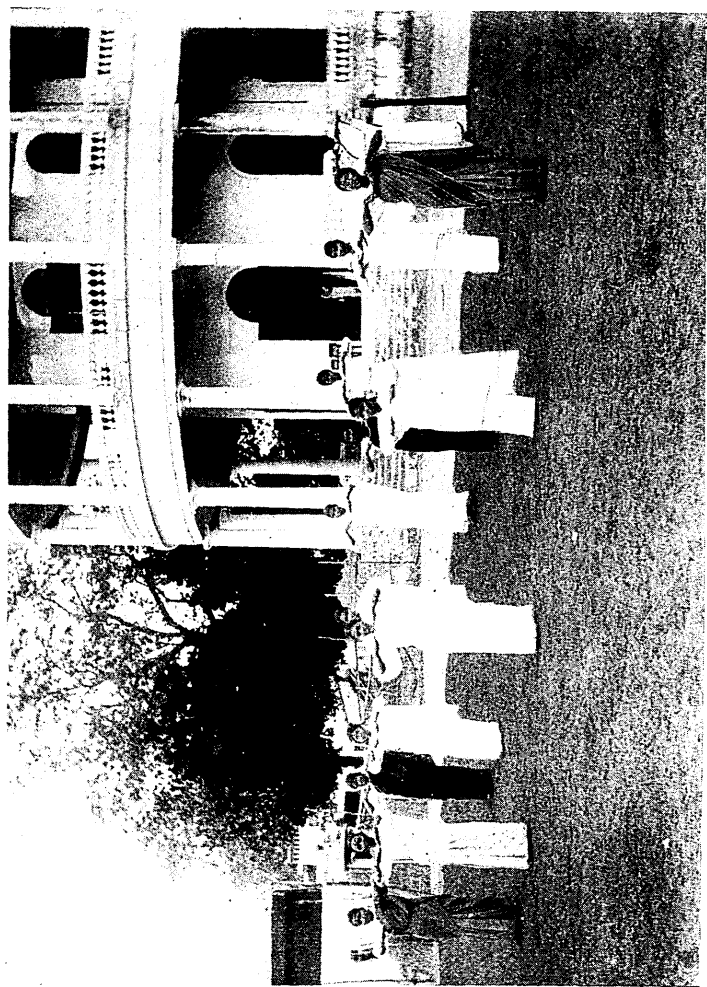
some of the older girls and went over. We began to sing and they gathered around us; but they seemed unhappy and disturbed. Turning to a couple of police standing near I inquired who they were. 'Oh, they are gang No. V of Erukalas, or thieves. We have every man's name and history. We are here to watch and see that they do not go off stealing.' That sounded interesting to a missionary. I turned and asked them why they were thieves. Such a storm of words as burst forth! Their chief grievance seemed to be that Government was trying to make them work in the mica mines. The women, weeping and wailing, cried out, 'If we go to the mines we will die.' I told them to come over and tell the missionary all about it, perhaps he could help them. Next morning the older men came and father asked them to move over on our compound. They quickly took down their huts, packed all their belongings on about fifty donkeys and came. Arrangements were made with the police department for us to look after them, the police expressing the wish that we would take the whole tribe of two hundred families, which we did. To the missionaries, it seemed God's plan to bring these poor, rough specimens of humanity under the influence of Christianity."

When the Bullard family took their furlough the following year, Rev. and Mrs. Bawden were transferred from Ongole to the Kaval station with its Erukala settlement of 600. The care of the women and children, together with the large station boarding school, fell to

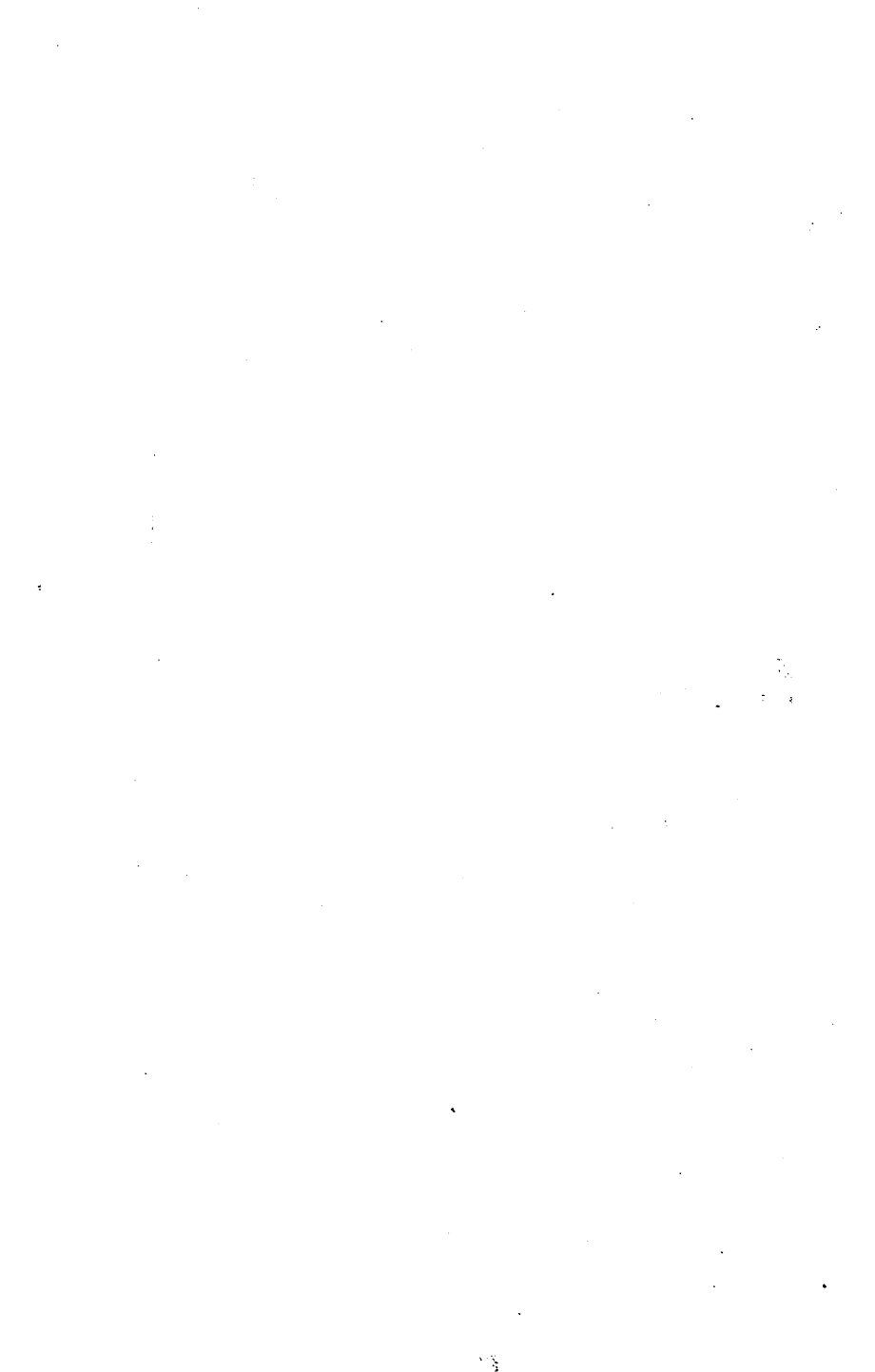
the busy missionary's wife, and Mrs. Bawden bravely carried the burden until the return of Miss Grace Bullard, who relieved her of the school, which had increased from 130 to 235.

Mrs. Bawden's Testimony "At first I coaxed, joked and shamed the women into washing their faces, combing their hair, bathing their babies, keeping their huts in order. Mr. Bawden made it compulsory for the 600 to attend prayers every day and attend church on Sunday, also to send the children from six to twelve years old to school. The transformation was wonderful, and in due time the women came of their own accord and begged me to teach them to read, to sew, and to weave."

One of Miss Bullard's Erukala School boys gave this testimony before 200 Hindus at an out-station meeting. "Three years ago I came into the mission and went to school, where I learned about God and believed in Him. My father and mother were heathen and would not let me join the Christians. The Bible says, 'Children, obey your parents.' I thought about it and decided to obey when they told me to do right, and not to obey when they told me to do wrong, so I took courage and was baptized. I know I am saved and would go to heaven if I died tonight, and I want you all to be saved." Surely it pays to get these diamonds in the



Madras College Girls in Training



rough,—they soon begin to shine for the Master.

**Bible Training
School**

For years the Telugu mission had been asking for a Woman's Bible Training School that should be centrally located to accommodate students from many stations. The school had been established in Nellore eight months before our visit, and was in charge of Miss Margarita Moran. There were twenty-five students coming from ten stations: Two Brahmins, one Sudra, the rest from Christian families. Six were graduates of VII standard schools. The morning spent in that school was an inspiration. The Bible drill given by Miss Moran, with questions by the guests, showed a wonderful familiarity with the New Testament. They gave subject-matter of nearly every chapter in the Gospels—the miracles of Matthew and John and the twenty-five parables of Luke. When asked to give the qualifications of a good Bible Woman, one replied, "A Bible Woman should know her Bible, should have her heart full of love, have good faith and patience, set a good example, by her own life. She should teach the women how to care for their own bodies and for their children, to breathe pure air by night

and day, have clean food, drink pure water, take daily baths and wear clean clothing." There is great need of consecrated, and, if possible, educated Bible Women for this evangelistic work in the homes of India and of all non-Christian lands. The Bible school was later removed to Vinukonda.

Our girls' boarding schools under Miss Darmstadt and Miss Tencate were most flourishing, and a few of the high school graduates have since entered the Woman's Christian College in Madras. Miss Darmstadt, the beloved teacher, was compelled by illness to return to America and in a few months passed to her reward. Her death was a great loss to the mission. Our Woman's Hospital, in charge of Drs. Benjamin and Degenring, is the pride of the mission, demonstrating, as all Christian hospitals do, the simple gospel of love more forcibly than can be expressed by words.

Entering Ongole town, the beautiful Jewett Memorial church first attracted attention, then came a careful study of the Educational and Industrial work. Special enthusiasm was manifested over the prospective hospital to be built in honor of Dr. Clough, and subscriptions were being received. The M. G. Edmands family,

who were members of our party, provided for building a Private or Gosha Ward and for its perpetual support. It is a ten bed ward of four rooms and has a separate entrance, not accessible from the rest of the main building.

The "Missionaries' Ward" bears the name beloved by us all, Susan F. Colgate, who was for forty years President of Eastern New York Association and passed away in her one hundred and second year, April, 1918. Mr. Baker assures us this ward is in a most attractive part of the compound of twenty-six acres, has wide verandas well screened, and generous provision is made for perpetual care. It may be used for Europeans other than missionaries, when vacant. He adds, "This opening of the hospital building was the opening of a new era to this part of India."

**Madras, The
Bishopville
Family**

In the great city of Madras there are hundreds of young men away from home, students in colleges and other schools, or employed in business houses. Dr. and Mrs. Ferguson conceived the plan of making Bishopville, their attractive compound, a centre of social as well as religious influence, that they might help and win these young men. One day each

week the grounds were thrown open for them to use the two tennis courts, indulge in manly sports and play games at tables on the lawn. This plan proved to be a wonderful avenue to the hearts and minds of intelligent young men.

A group of eight Judsonites were entertained in the beautiful home of the Fergusons and chanced to be there on the eighth anniversary of the Bishopville family. Special invitations were sent out and about three hundred came together, among them lawyers, government officials, students and Telugu Christians to celebrate the event. An excellent program of music and addresses was enjoyed, Mr. Paul Appaswamy, instructor in the law school, presiding. His wife, a noble Christian woman (associated with Pundita Ramabai before her marriage), was one of the ten women present. The husband gave us a picture of home-life in India: "There is no home-life for an educated man in India. His wife knows nothing except cooking, clothes and jewels. She cannot care properly for her children; if they are sick, the father must stay away from business and care for them, see that they take medicine, have baths, proper nourishment, drink clean water, etc. He mingles with men, may be a college

graduate, reads books and papers, is acquainted with world events, but his wife and mother know absolutely nothing about these things. It is pitiful! Tell the women of America we greatly appreciate the help they are giving to our women and girls along educational lines."

**The Day
Memorial**

Dr. and Mrs. Ferguson had long felt that a suitable building must be provided for their work. Weekday and Sunday services of all kinds had been held for years in what was formerly the dining-room of the mission-house, and it was far too small and not easy of access from the street. The Judson tourists were impressed with this great need. At this time Mrs. Montgomery and Mrs. Peabody were touring the world and visited Madras, where Mrs. Peabody labored five years as a missionary's wife. She was intensely interested in every department of the work, and laid the building need before Mrs. Rockefeller, who kindly gave the amount required. Not long after the fine "Day Memorial" was erected and in his address at the dedication Dr. Ferguson said, "This building stands for Christ, the Work of Christ and the Memory of a Man of Christ." It is in constant use and is an inestimable blessing to the mission.

On the homeward journey brief stops were made in Ceylon, Cairo, Naples, Rome and other cities of Southern Italy, but all were eager to reach home in time to attend the Centennial Celebration to be held in Boston in connection with the Northern Baptist Convention. A most interesting account of this historic occasion may be found in the June number of *Missions*, 1914.

The Jubilee

Thank-offering

At our Annual Meeting held in Atlantic City in 1918, plans were matured for a Jubilee Thank-offering—the sum of \$365,000 to be secured by extra gifts and pledges before our Jubilee Celebration in 1921. These plans had received the hearty endorsement of the Finance Committee of the Northern Baptist Convention, and were launched with the approval of many of the denominational leaders. The response of the women was hearty and enthusiastic, and before leaving Atlantic City several “National Days” of the Jubilee year—\$1000 each—were pledged. The whole amount was to be apportioned among the ten districts, to be used for missionary residences, new buildings for schools and hospitals, and the better equipment of all lines of woman’s

work in the Orient. The movement was a great success. District treasurers were kept busy receiving the gifts and pledges, ranging all the way from one dollar into the thousands. It was asked that every Baptist woman give at least one dollar. Large gifts were designated for memorial buildings and other special objects by the donors. By request of the Board of Promotion, December 31, 1919, was made the time limit for soliciting the thank-offerings and by that date the full amount was over-pledged, several districts exceeding the amounts they had set as their goals.

Among the many new buildings made possible by the Jubilee Thank-offerings and generous memorial gifts are the following:

Hospitals

At Gauhati the first hospital in Assam for women and children.

New buildings for our hospital at Mahbubnagar (formerly Palmur), South India.

High School Equipment

Burma, Assembly Hall at Kemendine.

Main building for Burmese Girls' School, Mandalay.

Memorial gift from Mrs. M. G. Edmands and daughters, to provide a permanent hostel for the girls at Judson College, Rangoon, in memory of Mrs. Benton, Mrs. Edmands' mother, who was one of the charter members of Boston Board.

Midnapore, Bengal-Orissa, building for the first Girls' High School in the mission.

Ningpo, East China, a new high school plant to be called "The Riverside Girls' Academy."

Missionary Residences

Chentu, West China, home for the lady missionaries and the girls' school.

Swatow, South China, on East Hill, Kakchieh, a school building and a Girls' Dormitory given by the World Wide Guild.

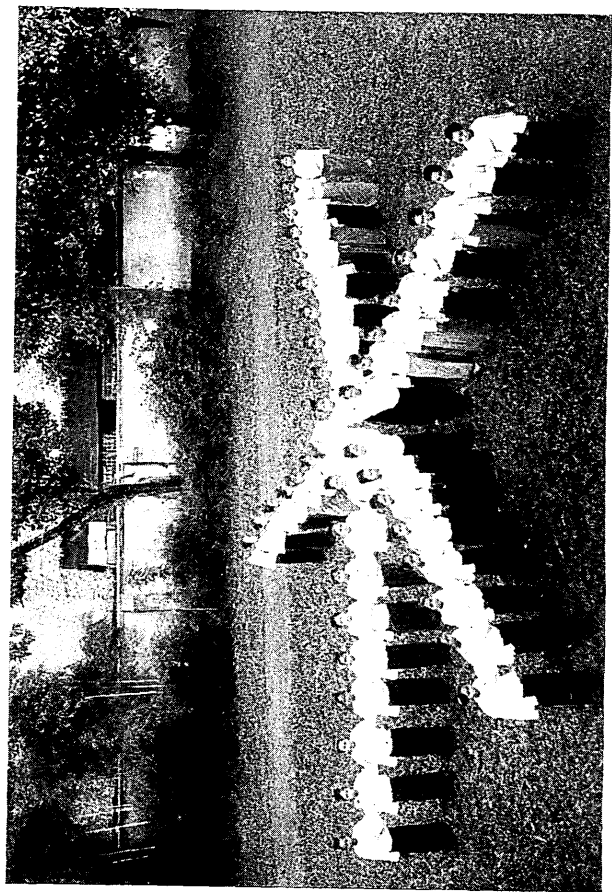
AFRICA

Home for new missionaries in Congoland. We now have seven representatives and assist six missionary wives in our Congo mission.

JAPAN

Community House and Social Centre for women and girls in Osaka.

One Jubilee Building is provided by each of the ten Districts. Each District also assumes the salaries of a certain number of missionaries, the foreign vice-president of the District corresponds with them and sends copies of their letters to the circles, thus keeping the women in close touch with their representatives.



Kemmendine Girls' School, Rangoon, Burma

UNION COLLEGES FOR WOMEN IN THE ORIENT

**Madras
Woman's
College**

Mission Schools of all denominations in India had grown more rapidly than the supply of well-qualified native teachers, and missionaries, engaged in educational work, felt the need of a Woman's College in the Madras Presidency to fit young women to become teachers and leaders in all lines of Christian service. As a result of their deliberations, and with the approval of the home boards in England and in America, the first Union College was opened in Madras July, 1915, with forty students enrolled, and it has proved a mighty factor in the awakening of womanhood in South India. The College is under the direction of twelve Woman's Boards—six in Great Britain, five in United States, and one in Canada. Miss Eleanor McDougall, a member of the Faculty of London University, was chosen President of the College, a woman of beautiful Christian character and high scholarship. On her way to India, via the United States, she visited our woman's colleges and

made many friends in Boston, Chicago and other cities.

During the same year, when these advance movements were pressing upon us, there came to our treasury the munificent bequest of \$300,000 through the will of Mrs. John D. Rockefeller. It was stipulated that it should be used for advance and permanent work, which made it possible for our Baptist Board to have a generous share in these new Union Movements. Mrs. Rockefeller was a woman of rare culture and refinement, greatly beloved by all who knew her and had always taken a deep interest in our Woman's Home and Foreign Mission Societies, making generous gifts to them annually.

**The College
Home**

Hyde Park, in Madras, was the location first chosen, but there were so many girls applying for admission, it became necessary to find more roomy quarters. "Doveton House," a notable, centrally located, mansion, which had been the home of a long line of officials, was for sale. Miss McDougall and her associate, Miss Bretherton, went to see it, and, as they wandered through the spacious apartments, set their hearts upon purchasing it, but despaired over

the price—£4000! Driving back to the College they found a letter from our foreign vice-president, Mrs. Peabody, with this opening sentence: "You will be glad to hear that our Baptist Board has voted \$25,000 for the Union College." "Delighted" was the one word cabled in reply, and Miss McDougall wrote, "We cannot describe our joy and gratitude for this splendid gift from your Board." The second year found the College established in its new quarters, with seventy-three students. A class of thirteen graduated in 1918 and received B. A. degrees from Madras University, with which it is affiliated. The college badge is a lighted house-hold lamp of Indian pattern with the motto, "Lighted to Lighten." One hundred and twelve students were enrolled in 1920.

Nanking, China, When Yuan-Shi-Kai became
Ginling College President of the Chinese Republic he declared, "The greatest need of China today is the education of her women," and he worked nobly to this end.

"China is athirst for Christian Leaders" was the cry from missionaries who had been building up schools from primary to high grade in the Yang-tse Valley, and they decided

that the time had come for a Woman's College in East China to which the high schools should be feeders. The one Woman's College at Peking, North China, could not meet the need of the Eastern province. The question, "How shall this be accomplished?" was answered by the union of the five denominational boards — Presbyterian, Northern and Southern Methodist, Baptist and Friends — and Ginling College was opened in September, 1915.

The Presbyterian Board, already established in Nanking, took the initiative and the Board of Control on the field elected Mrs. Lawrence Thurston president, with a faculty of nine American missionaries—two Baptists. Time and patience were taxed in finding suitable quarters, but in a few months an official residence was leased for a few years. A large, finely located tract of land has been secured, upon which permanent buildings will be erected later.

The College enrolment was small at first, but the fourth year began with fifty-three students representing nine provinces, twenty-eight cities and eleven denominations. The curriculum aims to meet the needs of the

New China. The girls are proud of their College. They have established a system of student government, and, on their own initiative, have opened a school for poor children which they themselves finance and administer. The president writes, "Such splendid girls! When women like these get to work in China we realize the possibilities of the future."

**Tokyo, Japan,
Woman's
Christian
College** In April, 1918, this College opened with an enrolment of eighty-four from seventeen missions and many government schools. The President and Dean are Japanese, Dr. Nitobe, Professor in the Imperial University, and Miss Tetsu Yasui. In appointing Miss Yasui, as Dean, the College has a leader second to none in Japan as a woman of strong Christian character and an educator of high standards. She accepted the position on condition that Dr. Nitobe should be connected with the College, although not expected to give his full time to it. The College is supported by five co-operating mission Boards, and is the first attempt to establish a first-grade college for women in Japan. The Japanese respond heartily, and are eager to give their daughters the advantage of higher education in the safe

atmosphere of a Christian institution. In 1920, 152 students were enrolled. Our College department at Kanagawa has been closed, and our Baptist girls attend the Tokyo College.

Burma

In Burma the high school graduates enter the Girls' Department of Judson College and Miss Helen K. Hunt has been appointed Dean of this department. Between twenty and thirty college girls are domiciled at Pegu House, and Miss Hunt assures us she is very proud of her student family.

**Vellore, India,
Woman's
Medical College**

Dr. Ida Scudder, the third generation of doctors in the famous Scudder family, returned to the United States on furlough, bringing a special message from the medical missionaries of South India. It was a plea for a school where native women might be trained to become physicians, surgeons, and nurses to meet the tremendous need among their own people. There are more than 150,000,000 women in India, one-half of whom live in seclusion, shut off from all medical help save that of their own sex, and there are about 160 women physicians in India. Only God and the medical

missionary can know the whole story of suffering in a land where marriage is legalized for little girls of twelve years. One zenana scene is indelibly impressed on the mind of the writer, where a sad-faced, puny child-wife of fifteen years was the mother of three children. The supply of women physicians from America and Europe is entirely inadequate, and the only relief is in training native women. The only Training School of the kind is at Ludhiana, in the North, which is doing a splendid work, but does not meet the needs of South India. Three graduates from our Nellore High School, eager for the medical training, made the long, expensive trip to Ludhiana, took the full course, and are today doing fine work in our Telugu hospitals: Minnie Rangiah at Hanamakonda; and, at Nellore, Nandamah of the Ongole district, whose grandparents were among the 2,222 Telugus baptized on one day under Dr. Clough's ministry; and Kanthamah, daughter of a native pastor.

Dr. Scudder's appeal was presented to the Woman's Boards in America who have work in South India, and they united in the Woman's Medical College at Vellore. The first \$50,000 was given by the Doctor's own board

—the Dutch Reformed — and our Baptist Board pledged the same amount from the Rockefeller Fund, for the Laura Spelman Rockefeller building. The plan was approved by Government, which made a generous grant of land. The Governor of Madras and the Surgeon-General formally opened the institution Aug. 12, 1918. Dr. Scudder is President, and different boards have added members to the faculty. This is the beginning of one of the great movements of the New Era in India.

**Medical
Training School
in Shanghai**

The latest Union movement is the Woman's Medical Training School, in Shanghai, with which five mission boards are affiliated. The school was opened in October, 1920, in the roomy, attractive buildings of the Margaret Williamson Hospital, the property of the Woman's Union Missionary Society, of New York, which has carried on a very successful medical work there for many years. The school, as its name indicates, is to be a Training School with several departments, medical, obstetrical, prevention of disease, community work and Bible study.

Dr. Mary Stone of the Northern Methodist



Morton Lane Girls' School, Moulmein, Burma

Board, a Chinese physician of experience, who received her medical training in America, is a member of the staff, also Miss Hughes of the same Board, who will have charge of the department of Bible study. Our Baptist representative, Dr. Josephine C. Lawney, is a specialist in tubercular troubles and plans to introduce preventive measures and methods which are specially needed.

We gratefully acknowledge God's leading in this movement.

**The Union
Bible School**

The Bible School for Chinese Women, at Nanking, is another work in which five missions have united. The purpose is to have a school of high grade for Chinese women who are to be trained as evangelists for work in the mission stations of the co-operating boards.

**Literature for
Oriental Women
and Children**

An interdenominational committee on Christian Literature was appointed by the Triennial Conference of Woman's Boards in 1912. On the committee are representatives from seven mission boards, also from the Y. W. C. A. and the Central Committee on United Study of Foreign Missions. A charming magazine for children in China is financed by this commit-

tee and edited by a missionary's wife, with a subscription list of over 4,000 in 1918. Plans are maturing to provide translations of suitable books for the women and children in other non-Christian lands.

**The Shanghai
Conference**

Among the advance movements of the day was an important woman's conference held in Shanghai during the first week in January, 1920, under the auspices of the Federation of Woman's Boards of Foreign Missions of North America. A deputation of fifteen women, prominent in educational, medical and social service lines of work in United States, was sent to Japan, Korea and China to study conditions affecting the women and children in those lands. Seventy-five or more women actively engaged in missionary and philanthropic work met with the American delegates at Shanghai, where a full week was spent in conference.

Prior to this meeting, members of the deputation had spent about two months visiting the large cities and mission stations of many denominations, special attention being given to schools and hospitals, looking into social and economic conditions, also Y. W. C. A. activities. At the conference such themes as the

following were discussed: Collegiate Education, President Pendleton of Wellesley, chairman; Primary and Secondary Education for Girls, Miss Charlotte Conant, chairman; Religious Education and Evangelism, Miss Helen B. Calder, chairman; Social Service, Miss Friedman, chairman; Christian Literature, Miss Amelia J. Burr, chairman; Medical Work for Women in China, Dr. Gertrude Walker, chairman; Problems in Administration, Miss Nellie G. Prescott, chairman. Many recommendations of important character were made by these seven commissions and cordially endorsed by the conference. All came back convinced that this is the opportune time for the mission boards of America to lead in the Christian education of the girls and young people of China and Japan.

Our own Foreign Secretary, Miss Nellie G. Prescott, visited twenty-four of our Baptist mission stations in Japan, China and the Philippines. She met with groups of missionaries at their annual and other gatherings, and brought back to our Woman's Board a fund of information which promises much for the future of our Baptist missions, as well as for

interdenominational Union work in the Far East.

**New World
Movement**

The closing years of our Fifth Decade are without question the most thrilling years in the world's history. After the close of the war there followed a time of unrest, confusion and upheaval which affected our own country in common with every other country in the world. In a wonderful way the Christian leaders in America awoke to realize that the only solid basis for world peace and brotherhood must come through the spread of Christianity in all lands, and for this the church of Christ is responsible.

The meeting of the Northern Baptist Convention, held at Denver, Colorado, in May, 1919, will long be remembered as one of the most notable occasions in Baptist history. The Committee on Survey, which had been requested by Northern Baptist Laymen to make a study of the various denominational activities already undertaken, with a parallel study of those additional opportunities and responsibilities which seemed to offer themselves peculiarly to Baptists, made its report. Almost with one accord the great body of delegates, gathered from all sections of Northern

Baptist territory, responded to the challenge of vision and of faith, and voted: "That in the light of the facts presented in this Survey, and of our desire to do a work for the Kingdom, that is commensurate with our resources, we declare our determination to raise before April 1, 1924, for all our benevolence, including city, state, national and foreign work, the sum of \$100,000,000."

In order to carry out this advance program, "one of the greatest denominational attempts in all history," there was needed a new legislative and executive body, large enough to represent fairly and adequately the various denominational organizations and forms of activity, and yet small enough to be genuinely deliberative and thus able to initiate detailed plans for co-operation and efficient effort. To meet this need, the Convention created the General Board of Promotion and gave to it such powers as would enable it to direct the great united undertaking of Northern Baptists. The name later chosen for the undertaking itself was the New World Movement.

The Woman's American Baptist Foreign Mission Society entered heartily into the new plans of the denomination. The Golden Jubilee

lee Fund became an integral part of the \$100,000,000 adopted as the financial goal of the campaign, and the influence of officers and members of the Society has been in every possible way exerted in furthering the great spiritual and inspirational aims of the movement.

Removal to

New York City

In June, 1920, when, in accordance with the necessities of the new organization, the headquarters of the American Baptist Foreign Mission Society were removed to New York from Boston, which had been the happy home of the organization for more than a century, it seemed necessary that the Woman's Board, with Foreign Department in Boston and Home Administration Department in Chicago, should go with them. This change severed many very sacred ties in the New England and Central Districts, but we believe no change of place can dim the interest and enthusiasm of missionary women. Our District organizations continue as before, and leading women will be members of the State Boards of Promotion. It is assumed that women will have the same and even greater responsibilities along missionary lines in the local churches under the new regime.

In the death of Miss Alice Stedman, which occurred after a brief illness, October 15, 1920, our Mission loses one who has held the responsible position of Treasurer for twenty-four years. Before accepting the call from the Foreign Society she had served the Woman's Home Mission Board (East) for ten years, and was honored and beloved the world around. While we mourn our great loss we think of her today among the Crowned Ones who have received the Master's "Well done, good and faithful servant, — enter thou into the joy of thy Lord."

**Our Jubilee
Summary**

In this year of our Golden Jubilee we rejoice with joy unspeakable because of what has been accomplished with God's blessing: the strong foundations laid by our Pioneer-Mothers and the superstructure which has been steadily growing through five decades, and in which many of us have had a part. Today our missionary force embraces two hundred forty-eight single women in ten mission fields. During 1919 and 1920, over seventy young women have been added to the force. Of native workers there are approximately two thousand teachers, Bible women and trained nurses. Primary

schools and Kindergartens enroll one hundred eight thousand, while in higher grade schools, some having high and normal departments, more than four thousand young people are preparing for future usefulness and Christian service. With our Union Colleges and medical work added, who can prophecy what will be the record of the next fifty years?

With unwavering faith in God and in our splendid constituency of Christian women and girls, we press forward in our God-given task of helping to uplift, educate and Christianize the womanhood of the world, and thus hasten the coming of our Redeemer's Kingdom on earth.

*"He has sounded forth the trumpet that shall never
call retreat;*

He is sifting out the hearts of men before His judgment seat.

Oh, be swift, my soul, to answer Him! be jubilant, my feet!

Our God is marching on.

*In the beauty of the lilies Christ was born across the
sea,*

*With a glory in His bosom that transfigures you and
me;*

*As He died to make men holy let us die to make them
free,*

While God is marching on."



Girls' School, Nowgong, Assam



*Officers of the Woman's American Baptist
Foreign Missionary Societies*
1871-1921

PRESIDENTS—EAST

Mrs. Gardner Colby, 1871-1890
Miss Sarah C. Durfee, 1890-1905
Mrs. M. Grant Edmands, 1905-1914

PRESIDENTS—WEST

Mrs. Robert Harris, 1871-1879
Mrs. H. M. Roberts, 1879-1880
Mrs. A. J. Howe, 1880-1893
Mrs. L. Everingham, 1893-1897
Mrs. J. R. Randall, 1897-1899
Mrs. J. E. Scott, 1899-1910
Mrs. Andrew MacLeish, 1910-1914

CORRESPONDING SECRETARIES
Foreign and Home Departments

Foreign Department—East

Mrs. M. H. Bixby
Mrs. Alvah Hovey (10 years)
Mrs. O. W. Gates (8 years)
Died in Rangoon, 1893
Mrs. H. G. Safford (25 years)

The Golden Jubilee

Foreign Department—West

Mrs. C. F. Tolman
Mrs. A. M. Bacon (13 years)
Mrs. F. Clatworthy
Miss B. G. Loveridge
Miss Mary E. Adkins

Home Department—East

Mrs. N. M. Waterbury (Mrs. Peabody)
(17 years)
Miss Mina A. Reade (Mrs. Annaud)
Miss Julia H. Wright (Mrs. Stafford)
Miss Julia G. Shinn (Mrs. St. John)
Mrs. Carrie A. Robinson
Miss Harriet S. Ellis (Mrs. Levering)

Home Department—West

Mrs. A. M. Bacon (16 years)
Miss C. H. Daniels, M. D.
Mrs. S. C. White
Mrs. E. F. Sample
Mrs. E. H. Griffith
Miss Julia L. Austin
Miss Carrie E. Perrine
Miss E. J. Batty
Miss Ella D. MacLaurin, *Field Secretary*

TREASURERS—EAST

Mrs. J. Warren Merrill
Miss Mary E. Clarke (24 years *Assistant
Secretary and Treasurer*)
Miss Alice E. Stedman (24 years)
Miss Alice M. Hudson (*Assistant Treasurer*)

TREASURERS—WEST

Mrs. S. M. Osgood
Mrs. C. R. Blackall
Mrs. F. A. Smith
Miss Ella F. Haigh
Miss Mary W. Ranney (10 years)
Mrs. Matilda E. Kline (13 years)
Miss Frances K. Burr

NATIONAL OFFICERS AFTER THE UNION OF EAST AND
WEST IN 1914

President—MRS. W. A. MONTGOMERY

Foreign Vice-President—MRS. H. W. PEABODY

Home Vice-President—MRS. ANDREW MACLEISH

Recording Secretary—MRS. T. E. ADAMS

Treasurer—MISS ALICE E. STEDMAN
(Died Oct. 5, 1920)

Acting Treasurer—MISS ALICE M. HUDSON

Foreign Secretaries

MRS. H. G. SAFFORD (Resigned 1916)
MISS NELLIE G. PRESCOTT

Associate Foreign Secretary

MISS ELIZABETH SARGENT (1919)

Home Secretaries

MISS E. J. BATTY (1914-'15)
MISS ELEANOR MARE (1915-'20)

The Golden Jubilee

Acting Home Secretary

MISS HELEN HUDSON (1920-'21)

Field Secretary

MISS ELLA D. MACLAURIN (1914-'19)

Publisher

MISS FRANCES K. BURR (1914-'19)

Candidate Secretary

MISS HELEN K. HUNT (1916-'19)

Acting Candidate Secretary

MISS GRACE T. COLBURN (1920)

WORLD WIDE GUILD

Executive Secretary, Miss Alma J. Noble

Field Secretary, Miss Helen Crissman

C. W. C. Secretary, Miss Mary Noble

HONORARY MEMBERS

Honorary President—Mrs. J. E. Scott

Honorary Foreign Secretary—Mrs. H. G. Safford

Honorary Member—Mrs. G. B. Germond

THE ROLL OF HONOR

Missionaries of the Woman's Baptist Foreign Missionary Societies, 1871-1914

EAST

Missionaries already in Burma who were transferred to the Woman's Society when organized in 1871:

<i>Date of First Sailing</i>	<i>Mission Station</i>	<i>Date of Decease</i>
Miss Rosa H. Adams	Henzada, Burma	
Miss A. R. Gage	Rangoon, Burma	
Miss Susan E. Haswell	Moulmein, Burma	
Miss Isabella Watson	Bassein, Burma	
71		
Miss Katherine F. Evans	Thonze, Burma (47 years)	1918
Mrs. J. B. Kelly	Thaton, Burma	1889
72		
Miss Sarah B. Barrows	Moulmein, Burma (30 years)	1902
Mrs. M. C. Douglass, M. D.	Rangoon, Burma	1899
Miss C. H. Rand	Moulmein, Burma	1900
(Mrs. C. H. R. Elwell)		
73		
Miss Elizabeth Lawrence	Rangoon, Burma (44 years)	1917
Mrs. J. J. Longley	Moulmein, Burma (English School)	
(Mrs. Seaton)		
74		
Miss M. C. Manning	Bassein, Burma	1879
Miss M. E. Walling	Bassein, Burma	
(Mrs. Jameson)		
75		
Miss E. A. Chase	Sagaing, Burma	
(Mrs. Hascall)		
Mrs. D. Estabrooks	Moulmein, Burma	1878
Miss Anna H. Kidder	Tokyo, Japan	1913
	(245)	

<i>Date of First Sailing</i>	<i>Mission Station</i>	<i>Date of Decease</i>
Miss Clara A. Sands (Mrs. Brand)	Yokohama and Mito, Japan	1911
Miss M. H. Stetson	Moulmein, Burma	1876
1876		
Miss Martha Sheldon	Moulmein, Burma	
Miss Emily H. Payne	Pegu, Burma	1913
1877		
Miss J. C. Bromley	Prome, Burma	1882
Miss Ella F. McAllister	Kemendine, Burma	
Miss L. E. Rathbun	Mandalay, Burma	1888
1878		
Miss R. E. Batson (Mrs. Price)	Henzada, Burma	1917
Mrs. Ulie Cross Crumb	Toungoo, Burma	
Miss Mary M. Day	Madras, S. India (37 years)	1915
Mrs. H. J. Nichols	Madras, S. India	1881
Miss M. Russell (Mrs. Burdette)	Gauhati, Assam	
1879		
Miss A. M. Barkley	Zigon, Burma	
Miss A. L. Buell (Mrs. Roberts)	Bhamo, Burma	
Miss Ellen E. Mitchell, M. D.	Moulmein, Burma (22 years)	1901
Mrs. H. W. Mix	Mone and Toungoo, Burma	
Miss E. J. Munson (Mrs. White)	Tokyo, Japan	
1880		
Miss M. E. Rockwood	Toungoo, Burma	1882
Miss E. L. Upham (Mrs. Thomas)	Insein, Burma	
1881		
Miss J. M. Elwin	Prome, Burma	
1882		
Miss Zillah A. Bunn	Moulmein, Zigon, Mandalay, Burma (30 years)	1912
1883		
Miss M. A. Whitman	Tokyo, Japan (35 years)	1917
1884		
Miss L. B. Clarke (Mrs. Case)	Myingyan, Burma	

Roll of Honor

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<i>Date of First Sailing</i>	<i>Mission Station</i>	<i>Date of Decease</i>
Miss Ruth W. Ranney	Insein, Burma	
Miss Eva C. Stark	Bhamo and Zigon, Burma	1919
Miss Jennie E. Wayte (Mrs. Phinney)	Nellore, S. India, Rangoon, Burma	
Miss Agnes Whitehead	Moulmein, Burma	
Miss M. E. Williams (Mrs. Burhoe)	Kemendine, Burma	
1885		
Miss Ella C. Bond	Tura, Assam	
Miss Harriet E. Phinney	Insein, Burma	
Miss Eva C. Rolman	Tokyo, Japan	1913
Miss M. L. VanMeter (Mrs. Kelly)	Rangoon and Mandalay, Burma	
1886		
Miss E. J. Cummings, M. D. (Mrs. Park)	Ramapatnam, S. India	
Miss Clara E. Putnam	Maubin, Burma	
1887		
Miss L. Chute (Mrs. Scott)	Palmur, India	1894
Miss L. Faulkner (Mrs. Hale)	Lukunga, Congo, Africa	
Miss L. Hamilton (Mrs. Todd)	Lukunga, Congo, Africa	1892
Miss Johanna Schuff	Madras, S. India	1895
Miss J. N. Wilson (Mrs. Stephens)	Yokohama, Japan	
1888		
Miss Melissa Aldrich (Mrs. Tribolet)	Sandoway, Bassein, Mandalay, Burma	
Miss A. M. Clagett	Tokyo, Japan	
Miss L. M. Eaton	Yokohama, Japan	
Miss Harriet E. Hawkes	Bassein and Shwegyin, Burma	1917
Miss F. D. Manning (Mrs. Selkirk)	Bhamo, Burma	
Miss Clara E. Righter	Kinhwa, China	
Miss A. S. Young (Mrs. Dickie)	Kinhwa, China	1907
1889		
Miss A. M. Bailey (Mrs. Sloan)	Rangoon, Burma	
Miss Ella R. Church	Himeji, Japan	1918

*Date of First Sailing**Mission Station**Date of Decease*

Miss Clara A. Converse	Yokohama and Kanagawa, Japan	
Miss A. M. Edmands	Mandalay, Burma	1919
Miss Ellen A. Fay	Mandalay, Burma	
Miss Stella H. Mason	Tura, Assam	
Miss B. Royal	Lukunga, Congo, Africa	
Miss Sara R. Slater	Moulmein and Maymyo, Burma	
Miss Jennie E. Stewart	Prome, Burma	1894
1890		
Miss M. Elizabeth Carr	Moulmein, Burma	
Miss Melissa Carr (Mrs. Whitaker)	Sandoway, Burma	
Miss S. Griffith (Mrs. Mosier)	Mandalay, Burma	
Miss Clara A. Howard	Lukunga, Congo, Africa	
Mrs. M. White Morgan	Lukunga, Congo, Africa	
Miss Eva Squires (Mrs. Baldwin)	Thayetmyo, Burma	
Miss Fanny Tiptaft (Mrs. Murphy)	Bolengi, Congo, Africa	
1891		
Miss C. E. Batterson	Thonze, Burma	1891
Mrs. B. Claffin	Lukunga, Congo, Africa	1891
Miss Ida Faye, M. D. (Mrs. Levering)	Nellore and Secunderabad, S. India	
Miss Bessie G. Forbes	Suifu, China	
Miss A. Hopkins	Henzada, Burma	
Miss K. Knight	Shwegyin, Burma.	1893
Miss I. L. Kushmore (Mrs. Craighead)	Goalpara, Assam	
Miss Helen D. Newcomb	Narsaravupett, S. India	1913
Miss Lenna Smith (Mrs. Phinney)	Rangoon, Burma	1894
Miss Beatrice Slade (Mrs. Brock)	Nellore and Kanigiri, S. India	
1892		
Miss M. Armstrong (Mrs. Guernsey)	Madras, South India	
Miss Frances A. Cole	Banza Manteke, Congo, Africa	
Miss Mary D. Faye	Secunderabad, S. India	1904
Miss Bessie E. Gardner	Lukunga, Congo, Africa	
Miss Susie I. Kurtz (Mrs. Silliman)	Madras and Narsaravupett, India	
Miss J. V. Smith	Henzada, Burma	



Mrs. J. D. Rockefeller

Roll of Honor

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<i>Date of First Sailing</i>	<i>Mission Station</i>	<i>Date of Decease</i>
1893		
Mrs. L. Crawley	Moulmein, Burma	
Miss Marie A. Dowling	Shaohsing, China	
Miss Lydia M. Dyer	Moulmein, Burma	
Miss Alice Ford	Moulmein and Mongnai, Burma	1900
Miss A. Gardelin	Suifu, China	
Miss Orissa W. Gould, M. D. (Mrs. Harper)	Nellore, S. India	1904
Miss Annie Lemon	Sandoway, Burma	
Miss L. A. Snowden (Mrs. Bousfield)	Shaohsing and Changning, China	
1894		
Miss Daisy D. Barlow	Ikeda, Japan	
Miss L. H. Booker	Bapatla and Atmakur, S. India	
Miss Katherine Darmstadt	Nellore, S. India	1914
Miss Georgina Milne (Mrs. Harvey)	Matadi, Congo, Africa	
Miss A. J. Rood	Tura, Assam	1906
1895		
Miss L. M. Breed, M. D.	Nalgonda, Deccan, India	
Miss J. S. Edmands	Mukimvika, Congo, Africa	
Miss Nellie E. Fife	Tokyo, Japan	
Miss Mary A. Hawley (Mrs. Briggs)	Yokohama, Japan	1904
Miss Clara Hill (Mrs. Leslie)	Banza Manteke and Vanga, Congo, Africa	
Miss Henrietta Morgan (Mrs. Herbert)	Gauhati, Assam	
Miss Isabelle Wilson	Gauhati, Assam	
Miss Harriet M. Witherbee (Mrs. Briggs)	Himeji, Japan	
1896		
Miss Ella L. Chapman (Mrs. Ide)	Kemendine, Burma	
Miss Julia G. Craft	Kemendine, Burma	
Miss E. F. Edgerton	Nalgonda, Deccan, India	
Miss Lizbeth B. Hughes	Moulmein, Burma	
1897		
Miss Annie L. Crowl	Hanyang, China	
Miss Lillian Eastman	Bhamo and Kemendine, Burma	
Miss La Verne Minniss	Kinhwa, China	

The Golden Jubilee

<i>Date of First Sailing</i>	<i>Mission Station</i>	<i>Date of Decease</i>
Miss A. L. Newell (Mrs. Kennedy)	Shaohsing, China	
Miss Stella Belyea	Kinhwa, China	
Miss Margaret M. Sutherland	Bhamo and Kemendine, Burma	
1898		
Miss Emily M. Hanna	Rangoon and Moulmein, Burma	1910
Miss Annie M. Linker (Mrs. Dussman)	Vinukonda, S. India	
Miss Catherine L. Mabie, M. D.	Banza Manteke and Kimpese, Congo, Africa	
Miss Frances Tencate	Nellore, S. India	
Miss Lillian V. Wagner	Hanumakonda and Ramapatnam, S. India	
1899		
Miss Caroline W. Coats, M. D.	Nellore, S. India	
Miss Julia G. Shinn (Mrs. St. John)	Kemendine and Rangoon, Burma	
Miss Harriet M. Sipperly (Mrs. Thomas)	Hanumakonda, Deccan, India	
Miss Julia H. Stickney (Mrs. Cochrane)	Henzada and Pyapon, Burma	
1900		
Miss Lillian E. Bishop	Satenapalli, India	
Miss Kate M. French	Madras and Secunderabad, India	
Miss E. Edna Scott	Bassein and Tavoy, Burma	
Miss Margaret Suman	Ikoko, Africa, Capiz, P. I.	
Miss Gertrude L. Wherett	Gauhati, Assam	
1901		
Miss Kate W. Armstrong	Rangoon, Burma	
Miss Helen E. Bissell	Sandoway, Burma	
Miss Sarah K. Bustard	Kavali, S. India	1914
Miss Annie K. Downie	Nellore, S. India	1901
	Passed away after only two months' in India	
Miss Katherine Gerow, M. D.	Nellore and Markapur, S. India	
Miss Minnie A. Robertson	Nellore, S. India	
Miss Emma W. Smith (Mrs. Marshall)	Tharrawaddy, Burma	
1902		
Miss Lena Benjamin, M. D.	Nellore, S. India	

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<i>Date of First Sailing</i>	<i>Mission Station</i>	<i>Date of Decease</i>
Miss Minnie Downie (Mrs. Stenger)	Nandyal, S. India	
1903		
Miss Helen M. Austin (Mrs. Goddard)	Shaohsing, China	
Miss Katherine A. Dodge	Himeji, Japan	1911
Miss Charlotte M. Huntoon	Shaohsing, China	
Miss Mary K. Kurtz	Narsaravupett, S. India	1912
Miss Minnie B. Pound	Maubin, Burma	
Miss Celia Sainz	Capiz, P. I.	
Miss Mary S. Smiley	Moulmein, Burma	
1904		
Mrs. Ida B. Elliott	Kemendine and Mandalay, Burma	
Miss Annie S. Magilton	Nalgonda and Nellore, S. India	
Miss Clara B. Tingley	Bassein, Burma	
Miss Myra F. Weld	Swatow, China	1911
Miss Edith F. Wilcox	Himeji, Japan	
1905		
Miss Emilie Bretthauer, M. D.	Hanyang and Suifu, China	
Miss Elizabeth V. Preston (Mrs. Loops)	Madras, S. China	
1906		
Miss Annie M. Corlies (Mrs. Rudd)	Yachow, China	
Miss Frances E. Crooks	Bassein, Burma	
Miss Anna Degenring, M. D.	Nellore, S. India	
Miss Linnie Holbrook	Tura, Assam	
Miss Melissa E. Morrow	Secunderabad, Deccan, Suriapett, India	
Miss Annie L. Prince	Moulmein, Burma	
1907		
Miss Bertha W. Clark	Rangoon and Bhamo, Burma	
Miss Marie A. Dowling	Shaohsing, China	
Miss Bessie E. Harvey (Mrs. Harris)	Madras, India, Shwegyin, Burma	
Miss Edna E. K. Linsley (Mrs. Gressitt)	Tokyo, Japan	
Miss N. Agnes Robb	Tura, Assam	
Miss Winifred Roeder	Hanyang and Yachow, China	
Miss Florence Rumsey	Himeji, Japan	

<i>Date of First Sailing</i>	<i>Mission Station</i>	<i>Date of Decease</i>
1908		
Miss A. Laura Boggs	Nellore, S. India	
Miss Jennie L. Cody	Hanyang and Yachow, W. China	1919
Miss Helen H. Fielden	Swatow, S. China	
Miss Helen M. Good	Moulmein, Burma	
Miss Mabel F. Morse (Mrs. Hardy)	Hanumakonda, Deccan, India	
Miss Pansy C. Mason (Mrs. Surtees)	Kiating, China	
Miss Sarah G. Phillips	Mandalay, Burma	
Miss Gertrude R. Ryder	Tokyo, Japan	
1909		
Miss Eleanor Adams (Mrs. Morgan)	Hopo, S. China	
Miss L. Jennie Crawford	Hanyang and Suifu, China	
Miss Rose P. Lewis (married)	Sandoway, Burma	
Miss Rose Nicolet	Capiz and Iloilo, P. I.	
Miss Bertha E. Rothermel	Hanumakonda, Deccan, India	
1910		
Miss Frances Adkins	Swatow, China	
Miss Ella J. Draper	Nellore, S. India	
Miss Harriet L. Dithridge	Tokyo, Japan	
Miss Ruth D. French	Himeji and Kanagawa, Japan	
Miss Ella Marie Holmes	Gauhati, Assam	
Miss Adelaide Lippett	Kanagawa, Japan	
Miss Margarita Moran	Nellore and Vinukonda, S. India	
Miss Esther D. Nairn (Mrs. Nasmith)	Shaohsing, China	
Miss Elsie M. Northrup (Mrs. Chaney)	Moulmein and Maubin, Burma	
Miss Florence M. Rorer	Ramapatnam, S. India	
1911		
Miss Freda L. Appel	Capiz and Jaro, P. I.	
Miss Lucy L. Austin	Toungoo, Burma	
Miss Maud E. Cruft (Mrs. Giebel)	Swatow, China	
Miss L. M. Dounton, M. D.	Nellore, S. India	
Miss Marion E. Farbar, M. D.	Nellore and Palmur, India	
Miss Margarite Hilliard (Mrs. Foote)	Tokyo and Kobe, Japan	

Roll of Honor

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<i>Date of First Sailing</i>	<i>Mission Station</i>	<i>Date of Decease</i>
Miss Grace L. Pennington	Bassein, Burma	
Miss Anna Peters	Soorapett, Deccan, India	
Miss Lena Tillman (Mrs. Case)	Moulmein and Pyinmana, Burma	
Miss M. Daisy Woods (Mrs. Williams)	Hangchow, China	
1912		
Miss Julia E. Bent	Madras, S. India	
Miss Alma Broadhead	Kinhwa, China	
Miss Marjorie Hiscox	Himeji, Japan	
Miss Grace H. Patton	Nellore and Secunderabad, S. India	
Miss Alma L. Pittman	Shaohsing, China	
1913		
Miss Amy R. Crosby	Tokyo, Japan	
Miss Edith E. Hollis	Secunderabad, India	
Miss Ellen J. Peterson	Kinhwa and Hangchow, China	
Miss Edna R. Sparey	Kinhwa, China	

WEST

1871		
Miss Lavinia A. Peabody (Mrs. Pearce)	Oetacamund, S. India	1901
Miss Alvira L. Stevens	Bassein, Burma	1913
1872		
Miss Maria Bronson	Nowgong, Assam	1874
Miss Harriet N. Eastman	Toungoo, Burma	
Miss Mary D. Rankin (Mrs. Bronson)	Gauhati, Assam	1901
Mrs. Anna K. Scott, M. D.	Gauhati, Assam, and Swatow, China	
1873		
Miss Clara Baldwin (Mrs. Cross)	Toungoo, Burma	1913
Miss Helen E. Watson (Mrs. Hancock)	Tavoy, Taunggyi, Burma	1916
1874		
Miss Ella M. Gaylord (Mrs. Forbes)	Nowgong, Assam	
Miss Mary A. Wood (Mrs. Newhall)	Nellore, S. India	1877

<i>Date of First Sailing</i>	<i>Mission Station</i>	<i>Date of Decease</i>
1875		
Miss Orrell Keeler (Mrs. Mason)	Tura, Assam	1887
Miss Annie M. Sweet (Mrs. King)	Gauhati, Assam	
1876		
Miss Sarah J. Higby	Bassein and Tharrawaddy, Burma (41 years)	1917
1877		
Miss A. S. Norwood (Mrs. Lyall)	Swatow, China (resigned 1886)	
1878		
Miss Emma O. Ambrose	Toungoo, Burma	1893
Mrs. J. P. Binney	Rangoon, Burma	1884
Miss C. H. Daniels, M. D.	Swatow, China	1904
Miss Adele M. Fielde	Swatow, China (resigned 1891)	1916
Miss L. Ella Miller	Tavoy, Burma	
1879		
Miss Emma Inveen (Mrs. Upercraft)	Yachow, China	1920
Miss Flora B. Lightfoot (Mrs. Lord)	Ningpo, China	1887
1880		
Mrs. C. M. Hill	Liberia, Africa	1891
Miss Marie Menke (Mrs. Newhall)	Madras, S. India	1893
Miss Frances E. Palmer	Toungoo, Burma	1918
1881		
Miss Anna K. Brandt (Mrs. Maplesden)	Nowgong, Assam	
Miss Noami Garton, M. D.	Bhamo, Burma	1912
1882		
Miss E. Rauschenbusch (Mrs. Clough)	Ongole, S. India	
1883		
Miss Laura L. Hardin (Mrs. Carson)	Haka, Burma	
Miss Ulyssa B. Johnson (Mrs. White)	Tavoy, Burma	

Roll of Honor

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<i>Date of First Sailing</i>	<i>Mission Station</i>	<i>Date of Decease</i>
1884		
Miss Bertha Menke (married)	Hanumakonda, India	
Miss Louise E. Tschirch	Bassein and Ahlone, Burma	
1885		
Miss Mary Coles	Mukimvika, Congo, Africa	
Miss Emily Harris (Mrs. Harvey)	Lukunga, Congo, Africa	1888
Miss Nettie Pursell (Mrs. Mason)	Nowgong, Assam	
1886		
Miss Harriet M. Browne	Chofu, Japan (resigned 1897)	
Miss Clara M. Hess (Mrs. Foster)	Swatow, China	
Miss Elizabeth Stewart	Ningpo, China (resigned 1900)	
1887		
Miss Nellie E. Fife	Sendai and Tokyo, Japan	
Miss L. C. Fleming, M. D.	Palabala, Congo, Africa	1899
Miss Amy Harris	Bassein, Burma	1895
Miss Charlotte Pursell (Mrs. P. E. Moore)	Nowgong, Assam	1908
Miss Elma Simons	Toungoo, Burma	1906
Miss Bithia Wepf (Mrs. Mosier)	Henzada, Burma	1901
1888		
Miss Johanna Anderson	Loikaw, Burma	1904
Miss Helen L. Corbin (Mrs. Goddard)	Ningpo, China	
Miss M. M. Cote, M. D. (self-supporting)	Rangoon, Burma	
Miss Ella J. Taylor	Moulmein, Burma	
1889		
Miss Nora A. Gordon (Mrs. Gordon)	Palabala, Congo, Africa	1901
Miss Inez Ulery (Mrs. McGuire)	Mandalay and Insein, Burma	
1890		
Miss Laura A. Amy (Mrs. Carvel)	Nowgong, Assam	1897
Miss Olive M. Blunt	Chofu, Japan (resigned 1897)	
Miss Elia Campbell (Mrs. Whitman)	Kaying, China	

*Date of First Sailing**Mission Station**Date of Decease*

Miss A. E. Dessa	Ongole, S. India	
Miss Mary Dunwidde (Mrs. Kemp)	Swatow, China	
Miss Sarah Kelly	Ongole, S. India	
Miss Ellen Kelly	Ongole, S. India (resigned 1898)	
Miss Lavinia Mead	Sendai and Osaka, Japan	
Miss Emma Parker	Ningpo, China	1897
Mrs. Ellen Sharland	Chofu, Japan	1895
1891		
Miss Erika M. Bergman	Vinukonda, S. India	
Miss Lillian Black	Bassein, Burma (resigned 1896)	
Miss May Fowler, M. D. (Mrs. Thompson)	Bassein, Burma	
Miss Annie Modisett (Mrs. Samuel)	Henzada, Burma	
Miss Alice M. Ross, M. D.	Swatow, China (resigned 1892)	
Miss Nora M. Yates (Mrs. Turner)	Nowgong, Assam	
1892		
Miss Annie S. Buzzell	Sendai, Japan	
Miss Florence Duffield	Osaka, Japan	1900
Miss A. E. Fredrickson	Mandalay and Rangoon, Burma	1918
Miss Mary L. Ostrom	Kaying, China (resigned 1897)	
1893		
Miss Flora E. Ayres	Prome, Burma	1920
Miss Frances C. Bliss (Mrs. Beaman)	Suifu, W. China	
Miss L. Bertha Kühlen	Ongole, S. India, Bacolod, P. I.	
Miss Emma Pinney	Secunderabad, S. India	
Miss Lydia J. Wyckoff	Hankow, China (resigned 1897)	
1894		
Miss Josephine M. Bixby, M. D.	Kityang, China	1907
Miss M. M. Larsh (Mrs. Brewer)	Nyaunglebin, Burma	
Miss Mary K. Scott (Mrs. Waters)	Swatow, China	
1895		
Miss Ella M. Boynton	Ningpo, China	
Miss Estelle Magee	Swatow, China	1898
Miss Julia E. Parrott	Mandalay, Burma	
Miss Harriet E. St. John	Kityang, China	



Khanto Balo Roy, Bengal Orissa

Roll of Honor

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<i>Date of First Sailing</i>	<i>Mission Station</i>	<i>Date of Decease</i>
Miss Thora Thompson	Rangoon, Burma	
96		
Miss E. L. Cummings	Chofu, Japan	
Miss Lolie Daniels	Nowgong, Assam	
Miss Alberta Sumner (Mrs. Parker)	Nowgong, Assam	1900
97		
Miss A. K. Goddard (Mrs. Jones)	Ningpo, China	
Miss Stella R. Ragon	Bhamo, Burma	
Miss Cora Spear (Mrs. Packer)	Mandalay, Burma	
98		
Mrs. Jennie C. Morgan (Mrs. Phelps)	Henzada, Burma	
Miss Gerda Paulson	Sendai, Japan	
Miss V. R. Peterson	Tharrawaddy, Burma	
Miss Dorcas Whitaker	Vinnkonda, S. India	
Miss Edith Wilkinson	Swatow, China (resigned 1901)	
99		
Mrs. Ellen Bustard	Kavali, S. India	1904
Miss Bertha E. Davis	Myingyan, Burma	
00		
Miss Grace A. Hughes (Mrs. Mills)	Osaka and Sendai, Japan	
Miss Annie E. Long	Nowgong, Assam	
Miss A. D. Mason (Mrs. Young)	Rangoon and Kentung, Burma	
01		
Miss Helen Elgie (Mrs. Scott)	Ningpo, China, Osaka, Japan	
Mrs. Helen L. Hyde (married)	Swatow, China	
Miss Alta O. Ragon	Toungoo, Burma	
02		
Miss Mary E. Danielson	Osaka, Japan	
Miss Margaret Grant, M. D.	Kaying, China	
Miss Ella G. Miller	Nowgong, Assam	
Miss Melvina Sollman	Swatow, China	

*Date of First Sailing**Mission Station**Date of Decease*

1903

Miss Marie Barchet

Miss Anna B. Cole

(Mrs. Vernon)

Miss Stella Hartford

Miss Anna V. Johnson

Miss Flora Pearl Page

Ningpo, China

Suifu, W. China

Moulmein, Burma

Jaro, P. I.

Suifu, W. China

1904

Miss Anna M. Gooch

(Mrs. Hursh)

Henzada, Burma

1905

Miss Amy A. Acock

Miss K. K. Bendelow

(married)

Miss Martha C. Covert

Miss Flora List

(Mrs. Gibbens)

Miss Augusta H. Peck

Miss Inga Petterson

Sendai, Japan

Shwegyin, Burma

Ningpo, China

Kentung, Burma

Toungoo, Burma

Shimonoseki, Japan

1916

1906

Miss Mintia Evans

Miss Victoria Mitchell

Miss Helen M. Rawlings

Miss Barbara A. Ross

(Mrs. Blaylock)

Mrs. E. V. Sjoblom

Miss Edith G. Traver

Vinukonda, S. India

Bassein, Burma

Huchow, China

Kityang, China

Ikoko, Africa (resigned 1907)

Swatow, China

1907

Miss Mary B. Antidel

Miss Beulah E. Bassett

Miss Caroline M. Bissinger

Miss Mary I. Jones

Miss Mary A. Nourse

Miss Mary L. Parish

Miss Helen M. Protzman

(Mrs. Rivenburg)

Mrs. Nina Tuxbury

Miss Ida E. Wickenden

Mrs. Prudence C. Worley

Miss Dora I. Zimmerman

Keuntung, Burma

Suifu, W. China

Jaro, P. I.

Huchow, China

Hangchow, China

Mandalay and Pegu, Burma

Nowgong, Assam

Osaka, Japan

Hangchow, China

Swatow, China

Ningpo, China

Roll of Honor

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<i>Date of First Sailing</i>	<i>Mission Station</i>	<i>Date of Decease</i>
1908		
Miss Mary Cressey	Ningpo, China	
Miss A. G. Leonard (Mrs. A. M. Boggs)	Rangoon, Burma, and Sattenapalle, India	
Miss Esther W. Lindberg	Henzada, Burma, and Sattenapalle, India	
1909		
Miss Bertha M. Evans	Ongole, S. India	
Miss Nellie E. Lucas	Moulmein, Burma	
Miss Mary L. B. Riggs	Ahlong, Rangoon, Burma	
Miss Sarah Whelpton	Bacolod, P. I.	
Miss Lucele A. Withers	Kityang, Canton and Changning, China	
1910		
Miss Edythe A. Bacon, M. D.	Kityang, China	
Miss Bertha A. Fetzer	Huchow, China	
Miss A. Bertha Hougat	Jaro, P. I.	
Miss Cecelia L. Johnson	Tharrawaddy, Burma	
Miss Elena C. Lund	Jaro, P. I.	
Miss Hattie V. Petheran	Shwegyin, Burma	
Mrs. R. E. Price	Nyaunglebin, Burma	1917
Miss Eva C. Price	Nyaunglebin, Burma	
Miss E. Grace Williams	Jaro, P. I.	
1911		
Miss Louise Campbell	Kaying, China	
Miss Irene Chambers	Suifu, W. China	
Miss Florence H. Doe	Nowgong, Assam	
Miss Mary D. Jesse	Sendai, Japan	
Miss Anna A. Martin	Huchow, China	
Miss Helen F. Topping	Sendai, Japan	
1912		
Miss Edith M. Crisenberry	Nowgong, Assam	
Miss Alice M. Stanard (Mrs. Bigelow)	Jaro, P. I.	1918
1913		
Miss Olivia Johnson	Jaro, P. I.	1919
Miss Selma Lagergren	Jaro, P. I.	
Miss Fannie E. Northcott	Swatow, China	
Miss Mildred A. Scott, M. D. (Mrs. Carman)	Swatow, China	
1914		
Miss Alice C. Bixby	Himeji, Japan	
Miss Mabelle R. Culley	Swatow, S. China	

<i>Date of First Sailing</i>	<i>Mission Station</i>	<i>Date of Decease</i>
Miss Ruth Daniels	Midnapore, B. O.	
Miss Elizabeth E. Hay	Nowgong, Assam	
Mrs. Ida M. Holder	Midnapore, B. O.	
Miss Amorette Porter	Balasore, B. O.	
Miss Harriet N. Smith	Ningpo, E. China	
Miss Agnes Neilson (Mrs. Roach)	Rangoon and Prome, Burma	1918
Mrs. Effie Crumb Lawton	Toungoo, Burma	1919
Miss Ethel Phelps	Jaro, P. I.	
Miss Susan Roberts	Ongole, S. India	
1915		
Miss Thomasine Allen	Sendai, Japan	
Miss Edith Ballard	Narsaravupett, S. India	
Miss A. M. Geisenhener	Gauhati, Assam	
Miss Viola C. Hill	Ningpo, E. China	
Miss Emma S. Irving	Ningpo, E. China	
Miss Mildred Mosier	Moulmein, Burma	
Miss Annabelle Pawley	Himeji, Japan	
Miss Edna G. Shoemaker	Huchow, E. China	
Miss Anna H. Smith	Insein, Burma	
Miss Lillian M. VanHook	Shaohsing, E. China	
Miss E. Elizabeth Vick- land	Gauhati, Assam	
Miss F. R. Weaver, M. D.	Nellore, S. India	
1916		
Miss Gladys R. Aston	Kityang, S. China	
Miss Ethel A. Boggs (Mrs. Holsted)	Nellore, S. India	
Miss Harriet Brittingham	Hangchow, E. China	
Miss Evalyn A. Camp	Osaka, Japan	
Miss Elberta F. Chute	Madras, S. India	
Miss Margarite F. Haven	Kanagawa, Yokohama, Japan	
Miss Clarissa A. Hewey	Kinhwa, E. China	
Miss Clara C. Leach, M. D.	Kityang, S. China	
Miss Selma M. Maxville	Moulmein, Burma	
Miss Helen W. Munroe	Kanagawa, Japan	
Miss Hattie M. Price	Kemendine, Rangoon, Burma	
Miss Narola Rivenburg	Nanking, E. China	
Miss Mabel Rix (Mrs. Long)	Nellore, S. India, and Midnapore, B. O.	
Miss Rachel H. Seagrave	Rangoon, Burma	
Miss Alice F. Thayer	Mandalay, Burma	

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Date of First Sailing
1917

Mission Station

Date of Decease

Miss Ruby L. Anderson
Miss Lydia Brown
Miss Nona G. Finney
Miss Anna E. Foster
Miss Jean M. Gates
Miss Esther E. Hokanson
Miss Ann Howell

Morioka, Japan
Nanking, E. China
Moulmein, Burma
Kaying, S. China
Shaohsing, E. China
Huchow, E. China
Ningpo, China

(Mrs. Haring)
Miss Nettie E. Holmes
Miss Ethel L. Hunt
Miss Sigrid C. Johnson
Miss Maud Kinnaman,
M. D. (Mrs. Sandford)
Miss Lilly Ryden
(Mrs. Lewis)

Gauhati, Assam
Moulmein, Burma
Ongole, S. India

1920

Miss Olive M. Sarbar

Vellore, S. India
Shwegyin and Tharrawaddy, Burma

Miss Carrie E. Slaight,
M. D.

Madras, S. India
(Woman's Union Christian College)

Chengtú, W. China

1918

Miss Mabel E. Bovell
Miss Emma L. Brodbeck
Miss M. E. Everham,
M. D.

Suifu, W. China
Yachow, W. China

Miss M. J. Gifford, M. D.
Miss Carrie E. Hesselstine
Miss Ella A. Hill
Miss Emilie G. Lawrence
Miss Jane F. Lawrence
Miss Elizabeth Nash
Miss Edna Oden

Swatow, S. China
Moulmein, Burma
Maubin, Burma
Ningpo, E. China
Mandalay, Burma
Ningpo, E. China
Kinhwa, E. China
Ntondo, Congo, Africa

Miss G. W. Pearson
Miss Mary E. Phillips
Miss Minnie V. Sandberg

Huchow, E. China
Rangoon, Burma
Tokyo, Japan

Miss Abbie G. Sanderson
Miss Emma H. Simonsen
Miss Ruth E. Smith
Miss E. May Stevenson

Swatow, S. China
Kityang, S. China
Sendai, Japan
Impur, Assam

Miss Elma R. Tharp
Miss Frances Therolf
Miss Mary D. Thomas
Miss Margaret Wellwood

Tokyo, Japan
Chengtú, W. China
Henzada, Burma
Swatow, S. China

*Date of First Sailing**Mission Station**Date of Decease*

1919

Miss Minnie M. Arget-
singer

Miss Elsie M. Barnard

Miss Marion A. Beebe

Miss Mabel E. Bond

Miss Anna Dahlgren

Miss Gladys E. Doe

Miss Ina B. Fry

Miss Minnie E. Grage

Miss Anna Hagquist

Miss Enid P. Johnson

Miss Olive E. Jones

Miss Josephine C. Lawney,
M. D.

Miss Beulah MacMillan

Miss Ellen W. Martien

Miss Gertrude M. McCul-
loch

Miss Ethel A. Masales

Miss Agnes S. Meline

Miss Emily E. Miller

Miss Jennie L. Reilly

Miss Ruth Sperry

Miss Edna M. Stever

Miss Cora W. Sidney

Miss G. Freida Wall

Miss Ruth C. Ward

Miss Jessie M. G. Wil-
kinson

Miss Bessie Williford

Miss Charlotte A. Wright

Miss Helen Yost

Chengtzu, W. China

Midnapore, B. O.

Henzada, Burma

Midnapore, B. O.

Iloilo, P. I.

Balasore, B. O.

Sandoway, Burma

Vanga, Africa

Ntondo, Congo, Africa

Swatow, S. China

Nellore, S. India

Shanghai, China

Vanga, Africa

Iloilo, P. I.

Hangchow, E. China

Golohat, Assam

Tokyo, Japan

Swatow, S. China

Nellore, S. India

Swatow, S. China

Impur, Assam

Capiz, P. I.

Chengtzu, W. China

Tokyo, Japan

Kobe, Japan

Huchow, E. China

Tura, Assam

Sona Bata, Africa

1920

Miss Effie L. Adams

Miss Gertrude Anderson

Miss Lettie Archer

Miss A. Verna Blakely

Miss Marion Boss

Miss Bessie Brewer

Miss Genevra Brunner

Miss Anna Clark

Miss Ethel Cronkite

Burma

Burma

China

Assam

South China

Philippine Islands

South India

East China

Bengal Orissa, India

Roll of Honor

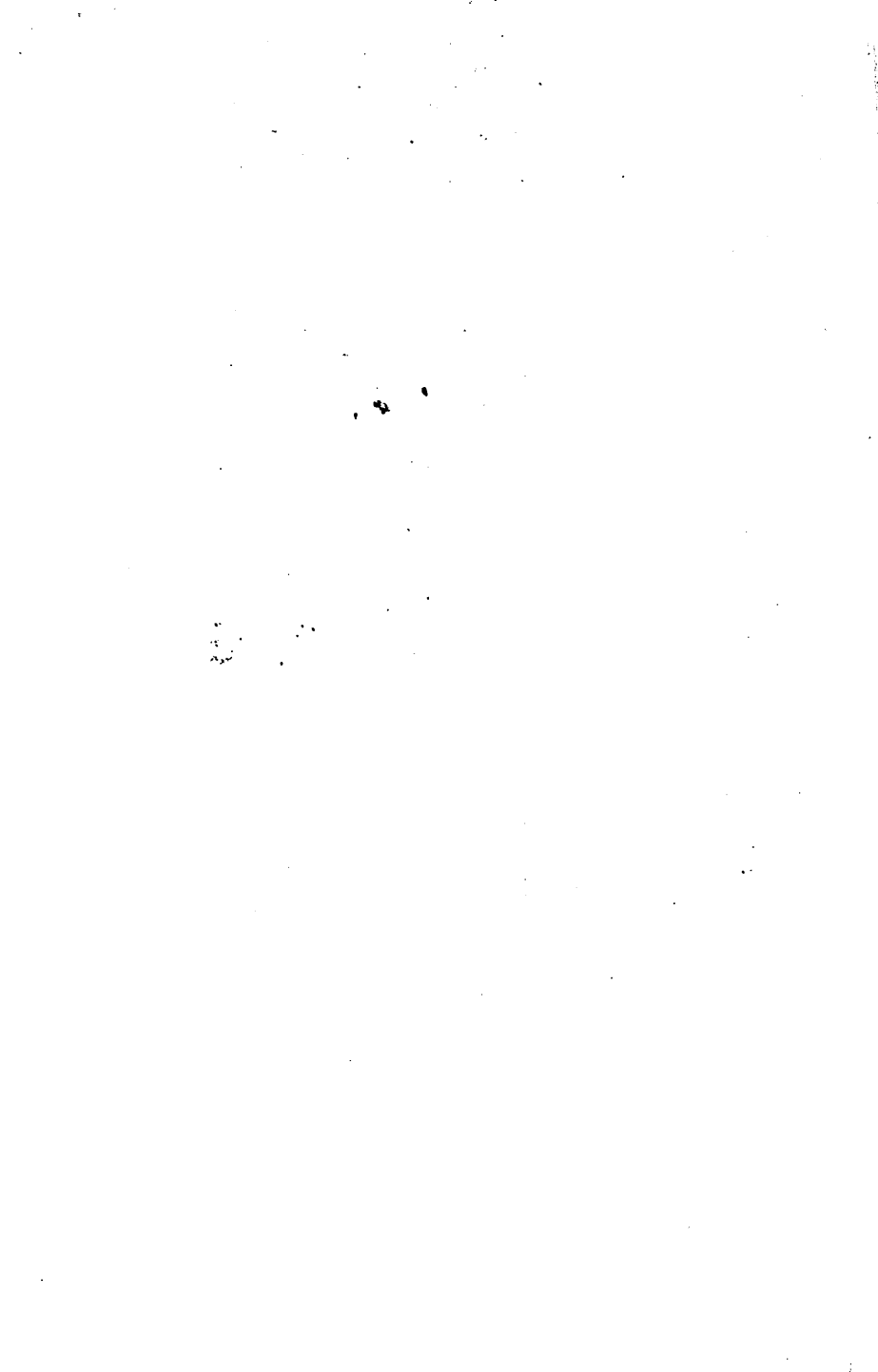
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Date of First Sailing

Mission Station

Date of Decease

Miss Ida Davis	Burma
Miss Myrtle C. Denison	West China
Miss Gladys Dorrie	South India
Miss Dorothy Dowell	Philippine Islands
Miss Sara B. Downer	West China
Miss Lelia Droz	Assam
Miss Marjorie Fleming	South China
Miss Elsie Gifford	Japan
Miss Ruth H. Hall	South China
Miss F. Faith Hatch	Burma
Miss Louise Jenkins	Japan
Miss Ethel M. Jones	Burma
Miss Lena Keans	South India
Miss Grace Lewison	China
Miss Hazel R. Malliet	Philippine Islands
Miss Millie M. Marvin	Assam
Miss Ruth Mather	East China
Miss Charma Moore	Japan
Miss Ethel Nichols	Assam
Miss Lucy Palmer	Japan
Miss Irene Pennington	Burma
Miss Frieda Peter	Burma
Miss Arcola Pettit	East China
Miss Vida Post	Japan
Miss Evelyn Speiden	East China
Miss Mabel Stumpf	Philippine Islands
Miss Dorothea H. Taggart	Philippine Islands
Miss Margaret S. Winn	South China
Miss Margaret Wolcott	South India



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